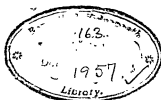


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DEDICATED

TO

HIS HOLINESS

SHRI SHANKARACHARYA

Dr. KURTAKOTI

THE HON'BLE

PANDIT MADAN MOHAN MALAVIYA,

AND

THE HON'BLE Mr. M. R. JAYAKAR,

BARRISTER-AT-LAW

WITH MUCH REVERENCE

BY

M. W. BURWAY

PREFACE

I rejoice that by the grace of the Almighty Shree Rama I am enabled, in spite of all difficulties, to publish the Ramagita. The object of the present treatise is (a) to disseminate the transcendental metaphysics of the Vedant philosophy, (b) to attempt to remove several misconceptions, misunderstandings, and wrong views which are imposed upon the subject of Vedant and the potent Dharma it inculcates, (c) to appeal to all the sections of the Hindu community to submerge the sectarian prejudices and to bring about a unity and solidarity of this ancient community, which is weakened by internal as well as external forces.

My observations with regard to the Jain, the Bouddha, and the Sikh† panthas (sects) are based on evidence, internal as well as external, and I have strong hopes that my appeal to the leaders of the various panthas would not fall on deaf ears.

My object in writing this work in English is that it may be read in all parts of India and in other countries. The critics would be wasting their time if at all they find fault with me for any defects in elegance of diction.

I gratefully mention here the name of my revered mother Parvatibai Burway, who taught me the values of 'सुखी राम दासी काम.'

My heartiest thanks are due to my revered father, the late Rao Babadur Waman Rao Tatya Burway, and my revered brother, the late Pandit Ganpatrao Waman Burway,

† We have shown how the followers of the Sikh and other Panthas are undoubtedly Hindus. In his History of the Panjab Chiefs, Sir Lepel Griffin says: "They (Udasi Fakirs) are very numerous in the Panjab, and are generally respected by the Sikhs. They are found all over Northern India and at Benares some of the Udasi Sadhus are well read in the Vedanta Philosophy, which is the basis of the doctrines of Guru Nanak."—Griffin's *History of the Panjab Chiefs*, Page 610.

to both of whom I owe my studies in the Vedant philosophy. I express my sincere thanks to Rai Babadur S. M. Bapna, B.A., LL.B., B.Sc., Sardar M. V. Kibe, M.A., Mr. L. Arathoon and Mr. C. R. Palairat for their help to me in various ways. My nephew Mr. Anandrao Ganesh Burway and my grandson Mr. Wasudeo Govind Burway, B.Sc., have given me constant help in the preparation of the Manuscript and deserve to be gratefully mentioned.

My thanks are also due to Mr. Pandurang Vishwanath Jog and to the Proprietor of the Karnatak Printing Press for their kindness and courtesy.

May the Divine words of Shree Rama be treasured up in every Indian heart and be the source of world-peace and of India's spiritual as well as worldly greatness and glory.

INDORE CITY, }
4th September 1928. }

M. W. BURWAY.

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INTRODUCTION

CHAPTER I

Shree Rama Gita is, like Shree Bhagawadgita, the crest jewel of the Hindu Philosophy, the essence of the Vedanta doctrine. The West treats Religion, Philosophy and Ethics as separate subjects. The Vedanta Philosophy, the glory of the world, does away with this non-essential separation. In the East Religion, Philosophy and Ethics are so inseparably connected as to preclude the possibility of a divorce between them. The observance of the rules of one of them leads, slowly and gradually, to an insight into the other. The greatness of the Vedanta Philosophy consists in the known fact that its principles being non-sectarian, its acceptance is certainly entitled to be universal. In fact it is objected to by no religion of the world. The religious sects founded by Lord Buddha, the 9th Avatar of the Hindus and Lord Rishabhadeva, the 24th Avatar of Shree Vishnu (as mentioned in Shreemat Bhagawat) are certainly in agreement with it.* The Vedanta

*Christianity and Islam are not at all at war with the doctrines of Vedanta Philosophy, as will be seen in the coming pages. Later on we have shown that Buddhism, Jainism and Vedantism are practically without any difference between them. Recently Buddha and Jain scholars have lavished their highest eulogiums on Vedanta Philosophy, as the coming pages would well point out.

Philosophy is, therefore, the common platform on which humanity can meet without any prospect of dispute or difference. In this work we will amplify the discussion by adducing tangible instances, thereby showing how the Vedanta Philosophy can be a solace, a balm to humanity in the West as well as in the East.

After the great German war, European civilization has lost much of its charm. In fact there are many persons who believe that Europe, presenting the spectacle of an armed camp, represented more the physical force of humanity rather than its ethical greatness. Aeroplanes and machine guns are rather the symbols of destruction than of civilization. What is civilization? Can civilization admit of might over right, of the strong over the weak? Has the vaunted civilization of Germany advanced the status of man? These are some of the grave problems which are now engaging the attention of many a thinker in the West. Philosophy and religion must guide human aspiration; human civilization must take its cue from the influence of philosophy and religion in order to entitle itself to the dignity of its name. Until and unless the higher ideals enjoined by philosophy and religion predominate in the dealings of nations, harmony and peace can never reign supreme. A mere glance at the serious literature of Europe and America in these days would suffice to show that the state of society is neither in keeping with the

true claims of philosophy and religion nor of civilization. A spirit of competition, rather than of co-operation and benevolence, is eating into the heart of society, and struggle for existence is assuming a menacing attitude, as life has become more artificial than simple and human wants are daily increasing. The glitter of Western civilization, which at one time dazzled the world generally and India particularly, is fading away.

In India the spectacle is still more disheartening, as Indian social life is slowly and gradually losing its time-honoured simplicity and is inclined to imitate the Western fashions. When the state of society in poor India is becoming so unsettled, naturally human happiness is likely to be reduced to its minimum. Spiritual comfort is not in vogue and is tacitly, if not openly, ridiculed. "Plain living and high thinking," a high ideal recognized by all thinkers in all nations, exists more in the imagination than in practice. A panacea must be found for the evils which are slowly and gradually corroding the heart of humanity, and that panacea cannot be found until the claims of philosophy and religion are recognized by the powerful nations of Europe and America, on whose movements depends the welfare of the rest of the world. Signs are not wanting to show clearly that several ladies and gentlemen in Europe and America are seriously engaged in the solution of these important problems, on which depends the strength and happiness of the coming

generation. We present the following letter from an English lady to our readers :—"As a follower myself of the pure teaching of the Vedanta, I was interested to read in your issue of September 14th that Mrs. Walter Tibbits is a convert to the Hindu faith. I would like to state that the belief that this lady is "the only European woman subscribing to the Hindu faith" is without foundation. There are many who are doing so quietly and unostentatiously realizing that it is the wonderful Indian Philosophy which gives the greatly needed understanding of man's relationship to God based on the perfect unity of God and man, which Jesus the Christ taught. To mention only one, who is known to all the students of pure Hindu faith, there is the well known English lady Miss Margaret Noble. She left all to become a disciple of the eloquent and learned Swami Vivekanand, who, some years ago, delighted and spiritually helped his hearers, both in England and America. After this lady's conversion and settling in India, she was known as sister Nivedita. Her books are well known to students of Vedanta or Hindu Philosophy,—'The Web of Indian Life,' 'The Master as I saw Him' and several others. Only last month an English lady, Miss Elizabeth Mayson, another convert to the Hindu faith, arrived in Calcutta for further study under the guidance of the great thinker, teacher and author, Swami Abhedanand, President of the Ramakrishna Vedanta Society. In the present day one has only to open papers, to

which truly spiritual and highly qualified men and women contribute, at once to see that their writings are saturated with Indian thought. Many are beginning to realize the truth of what one of our great Bishops said, that we shall never even understand the Gospel of John until we accept Indian thought. The Vedanta in its purity is not one, which appeals to women only, but a number of men both in England and America, see in it a faith which enables them to realize the power and dominion which God intended should be theirs. They also see in it the basis for a universal religion and a true meeting ground for East and West. In stating the beauties of which the pure Hindu or Vedanta teaching is capable, one does not uphold the abuses which have crept in, as alas ! they have done into all religions."—*The Daily News*, London, 14th September 1926.

Our readers would be interested to know that Tolstoy and Beethoven were greatly indebted to the Vedanta and the Yoga Philosophy. They studied Vedanta and Yoga with great zeal. (Vide appendix.)

The Vedanta Philosophy is contained in three words तत् त्वम् असि (Tat Twam Asi), "That, Thou, art". "Tat" (That) means Paramatma, the supreme soul; "Twam" means the "Jiwatma," the embodied soul (man); "Asi" signifies the identity, the one-ness of the supreme soul and the "Jiwatma" (man). This is the Vedanta Philosophy in a nutshell as is well portrayed in the famous verse.

श्रीकार्त्तुर्न प्रवक्षामि बहुक्तं मंत्रकोटिभिः

ब्रह्मसत्यं जगन्निष्ठं जीवो ब्रह्मैव नापरः ॥

"In half a verse I assert what has been said by tens of millions of books. Brahma is true (real, eternal), the universe is false (fleeting); man's soul is Brahma and nothing else." For a mere verbal understanding the Vedanta Philosophy is easier than the easiest thing in the world; for realization it is more difficult than the most difficult subject in the universe, as the coming pages would point out.

In this work it is necessary to mention that the only remedy for surmounting the present situation—the outcome of universal discontent owing to various forces disturbing the social harmony of the world—lies in the promulgation and the prevalence of the sublime Vedantic principles, which enjoin the higher ideals of universal love, mutual toleration, peace and compassionate regard for all humanity.

The world civilization must be based upon the above mentioned principles, otherwise the present deplorable condition of humanity will not improve. The evil of communal animosity will not be overpowered. The struggle and competition now going on between one nation and another; the ill will spreading among the various sects and communities; and the general unrest, of which unmistakable signs are vividly perceptible, will never end unless and until the higher ideal of compassion and co-operation, not

of mutual annihilation and competition, get hold of the prevailing thought of the powerful nations of the world.*

The Hindu scriptures describe this age, the present times of stress and struggle, by the name of Kali Yuga (the age of strife) a significant name well deserved by the prevailing spirit of the nations of the world, bent on uttering sweet words of outward urbanity but inwardly inclined to rush at one another's throats. What is true of nations is more or less true of individuals. Faith in God is undermined and faith in Mammon and Mars is on the increase. Wonderful indeed are the ways of Providence. Inscrutable are the workings of Nature and Nature's God. Yet the merciful Almighty, the Supreme Soul, is certainly ever at hand and is not likely to ignore or overlook the miseries of His creatures. Ample evidence there is in the Bhagawadgita of Shri Krishna to create a firm hope that He will never forget His devotees. The blessed words of the Almighty are: "मुद्दः सर्वभूतानां ह्यात्मा मां शान्तिमृच्छति" (Knowing Me as the benefactor, friend of all creatures, one attains peace). In the same "Song celestial" it is well said—

*Europe is suffering more from the unrest and discontent above alluded to than India. In India the unrest is caused by the Brahmin and non-Brahmin struggle on the one hand and the Hindu-Moslem estrangement on the other. Thirty or forty years ago these evils were not heard of.

यदा यदा हि धर्मस्य, ग्लानिर्भवति भारत
 अभ्युत्थानमधर्मस्य, तदात्मानं सृजाम्यहम् ॥
 परिधाणाय साधूनां, विनाशाय च दुष्टकृताम्
 धर्मसंस्थापनार्थाय, संभवामि युगे युगे ॥

Translation :—"Whenever there is a decline of righteousness and the rise of impiety (Sin) I create Myself for the protection of the good, the destruction of the evil-doers and the establishment of Dharma (righteousness) at the end of 'each Yuga." A deeper study of the Holy Bible will clearly point out that Lord Jesus Christ's words tend to show what the goal of human actions ought to be. In fact it will be found that there is a perfect agreement between the aim of Shree Krishna and that of Lord Jesus Christ. Why then was there such a universal calamity as the terrible German war, of which the baneful consequences the whole world is still suffering? There can be no other answer to this question than that European nations had become saturated with the spirit of Kauravas, and that the European civilization did not lay much emphasis on the inclusion of Christ's noble words in the curriculum of national education. In India the same sad phenomenon is being witnessed. Persons openly declare now-a-days that they want materialism; they care little for philosophy. Moslems care more for the dogmas than the spirit of their religion. Is this a desirable condition? Is this the result of a satisfactory education? Shallow minds may indulge

in such evidently absurd thoughts, forgetting that the principles of Philosophy are the props of human society. The wisest men of all nations have always insisted upon this view. The inclusion of non-sectarian philosophical instruction in the curriculum of University education is necessary, non-sectarian books like the "Shree Bhagawadgita" and "Shree Ramagita" deserve the reverence of all right thinking persons, as they inculcate a sturdy and bracing spirit of universal brotherhood and the highest claims of compassion in the dealings of humanity. The Lord Shree Krishna's words are worthy of the deepest study and reflection, as He says that all religions are good.*

When, after a due study and pursuit of the rudimentary rules of a pious life, a person advances in the path of the higher life, then he can lay claim to being fit to be, slowly and gradually by the force of

*Shree Krishna enjoins Arjuna in the sixty-sixth verse of the eighteenth Chapter of "Shri Bhagawadgita" as follows :—

सर्वं धर्मान् परित्यज्य, मामेकं शरणं व्रज

अहं त्वा सर्वपापेभ्यो, मोक्षयिष्यामि मा शुचः ॥

Translation :—"Leave all religions; come to Me, who am the One for shelter. I will absolve you from all sin." Is there a contradiction in Shree Krishna's teaching? Certainly not. In fact Shree Krishna advises Arjuna to be free from the lower aspects of religion and to rise to that higher condition where the devotee sees the one Almighty everywhere. Persons who care more for the dogmas and rituals of religion rather than for its true spirit in the adoration of the one Supreme Being, are not true followers of religion. Shree Krishna's advice to Arjuna in the Bhagawadgita is cosmopolitan and not sectarian.

ब्रह्माभ्यास (pursuit of Brahma), in tune with the Infinite, the Almighty, the sole goal of the aspirations of the finite. The mode of life, as led by a boy of twelve years of age, would not suit a person of sixty years, who has passed his life in ब्रह्माभ्यास. Then in the advanced state, the devotee is to perform the necessary actions due to worldly existence, in a spirit as described by Shree Krishna.

प्रकृत्यैव च कर्माणि, कियमाणानि, सर्वदाः।
यः पश्यति तथैतानमकर्तारम् स पश्यति॥

Translation :—"The actions are performed by Prakriti (nature, maya, etc.) the soul does nothing; he sees truly, who has such an outlook on existence." Shree Yoga Vashishta says on this point:—"अंतःस्वामी बहिः संगी लोके विचर राघव" Translation :—"Internally free from attachment to all things but outwardly doing all things, in this way behave, Oh Raghava, in this life." What is an action or a duty for a child could not be one for a person of advanced state. In this mood of mind we should consider the sacred words of Shree Rama or Shree Krishna. When society becomes permeated with such a higher outlook of human existence, peace and good-will will follow as a necessary sequel. In short the present state of discontent in India will never come to an end until and unless the younger generation of Hindus and Moslems have before them a course of education leading to higher thoughts about religion and duty towards mankind. Sectarianism will never terminate

until the minds of the people of India are saturated by the spirit of the noble advice given by Shree Rama, Shree Krishna, Gautama Buddha and Christ. What is the condition of India, Europe or the whole world at present ? The world presents discontentment, a spirit of mutual animosity (latent it may be), or intolerance, or an inclination to trample the weak under the pressure of the strong. One nation, armed cap-a-pie, is ready to fly at the throat of another ; one community is ready to destroy its neighbour, another community. In fact individualism, selfishness has so far predominated as to stifle the growth of higher ideals of peace and goodwill to humanity. And all this for what ? for selfish aims and political purposes ! All the prevailing discontent and animosity will never cease until the claims of catholic views and cosmopolitan sympathy are recognized, and the trend of national and communal selfishness is checked by a genuine desire on the part of nations and national leaders to enforce a widespread study of non-sectarian principles and of the higher aims of human existence, as inculcated by the sacred words of Shree Rama, Shree Krishna and Shree Gautama Buddha in the East, and by Lord Jesus Christ in the West.

It is the happy sign of the times that America and Europe, over-satiated with wealth, power and pursuit of pleasure, are beginning to recognize the claims of the Vedanta philosophy. In Boston there is now a temple to Shree Krishna, thanks to the

energy and efforts of Swami Vivekanand and his disciples, who are doing excellent work by their lectures and addresses in spreading the noble ideal of the Vedanta Philosophy, and thereby creating an atmosphere fit for human brotherhood and peace and goodwill to mankind. In Germany, too, eminent Sanskrit scholars like Dr. Paul Deussen and others have done a great deal by bringing to the notice of European savants generally the sublime subject of Vedanta, which not only expounds the theory of the Divine origin of man but also the fact that a human being (the embodied soul) has the potentiality of merging into the universal soul, and becoming the Parabrahma.*

The sceptic ideas prevailing on account of excessive materialistic tendencies will have to give way before the higher ideals. Mere body worship and a tendency to pursue physical pleasures, results of mean selfishness and mere materialistic education, can never satisfy a human being for ever. Worldly pleasures must pall sooner or later and signs are not wanting to show that millionaires in America and Europe, satiated with worldly

* The well known verse of Saint Tulasidas is very appropriate in this connection :—

पशुकी होत पन्हय्या, नरको कहु न होय
नर अपनी करणी करे, तो नरका नारायण होत॥

Translation :—“Shoes are made of the skin of the lower animals but nothing of the human skin. If, however, man does his duty properly, he becomes Narayan (God).

possessions and the pleasures resulting therefrom, are not contented with those lower pleasures that must end and vanish. The real happiness of life comes from within and not from without. The disciples and followers of Swami Vivekanand have brought about this change in the thoughts and ideals of the West, though partially of course. Society in general requires at present a decided change in its methods of living and thinking. In India, where imitation of the West in all things is becoming a fashion, there is a still greater need for a strenuous attempt to stem the tide of fashion, scepticism and excessive materialism. Thoughtful men in Europe have openly begun to condemn the modern fashions, which are detrimental not only to morality but to religion and philosophy. We present an extract from the Times of India, dated 25th March 1927, which will show that even in Ireland, which is not rich like America or England, the Bishops are compelled to publicly condemn fashions of modern society.

Is it not a waste of energy and money to indulge in the frequent change of fashions ? Is it not a sign of human fickleness and of unnecessary body worship ? Is it consistent with the aims of civilization ? In India, where millions are on the brink of starvation, this evil, if unchecked, would certainly lead to severe human misery and the increase of poverty, the worst of all evils as saint Tulsidas has well described

Modern Dress and Dances.

Bishops' Condemnation.

Modern dances and women's fashions come in for severe condemnation in many of the Lenten Pastorals of the Roman Catholic Bishops read in the churches throughout Ireland at the beginning of Lent.

The Archbishop of Tuam urges that mothers and teachers should see that children are modestly attired, and adds:—"I look forward to the day when Irish mothers and Irish daughters will have courage enough to adopt an Irish standard of dress instead of imitating those foreign importations which offend Christian refinement.

"I also look forward to the time when our young people will have patriotism and Catholicity enough to ban forms of dancing which pander to the lower animal instincts."

The Bishop of Derry declares there is an alarming lowering of the sense of modesty among young girls. "A slavish accommodation to fashions dictated from other countries results in wearing dress, which even out of doors, is far from modest, but at dances is positively immodest, suggestive, and an open incentive to passion."

"A still greater cause of anxiety," he says, "is the senseless infatuation which will be satisfied by

only one amusement—the endless excitement of the dance. The dance is no longer merely a danger, it is a corrupt plague, dealing ruin to many parishes and homes."

The Bishop of Adagh and Clonmacnoise, commenting on "the abominable dress of women" says, "Satan made no mistake in subjecting the fairest of our creation to ridicule, contempt, sin, and perdition. They could not have a clean and noble race till woman was restored to her former dignity."

Times of India, 25th March 1927.

The object of giving the above extract in this work is to bring to our readers' attention the necessity of taking into serious consideration the waste of money, time and energy which such useless things as the "fashions" involve. Rightly considered from a higher or a general point of view, these fashions are nothing but an offspring of vanity and disregard of moral duty.

Our object in dilating on this point is to show that man's duty does not solely consist in a continued round of vanity and pleasure, and that religion and philosophy have a claim to find a place in the daily life of man, and that human society cannot disregard them. A civilization which precludes the possibility of a due regard for morality and religion has small claims to be rightly called a civilization. We do not certainly mean to say that additions to human

comfort and pleasures are objectionable. But what we do mean to say is that the present tendency to "body worship" and "fashions" has almost transgressed the proper limits and has led to much waste of money, time and energy. In a poor country like India the effects of this tendency will certainly be more baneful than they would be in Europe or America, which are rich and independent.

CHAPTER II.

After having considered the claims of philosophy and religion in the daily life of human society, we now proceed to say something on the ways (sadhans) and methods of daily existence, which lead to a spiritual life and of which much is said in the literature on the Vedanta philosophy in Sanskrit works by highly revered Sanskrit authors like Shree Vasishtha, Shree Shankaracharya, Shree Ramanujacharya, Shree Madhvacharya, Shree Vallabhacharya, Shree Vidyanityaswami and others. We must approach this subject with that frame of mind of which the standard works have said so much. Shree Ramdas Swami's memorable words deserve to be borne in mind: "ब्रह्मं साधुनी परमार्थाया लभ केन तो नर भल भल." Translation:—'Blessed is the person who, living a worldly life, has attained to the highest good, the Paramartha.' The aim of Bhagawadgita is also to this effect. Shree Ramagita endorses the same goal of human existence. Hindu culture, though overshadowed by various nefarious influences in these days of "iron age and strife" (Kaliyuga), is mainly based on this noble goal of leading this worldly life in such a manner as to secure the claim of being fit for the highest aim of Paramartha. Though the mild Hindu might be a butt of ridicule, a subject of scorn, in the eyes of 'sceptics', 'fashionables', and 'materi-

alists', yet it must be said in justice to Hindu society, that they have for several centuries exhibited a rare example of tolerance and sufferance, as is shown by the history of no other nation in this world. In spite of all odds they have maintained their cultural influence by their priceless philosophy of Vedanta, which has now begun to open the eyes of many a thoughtful man in all parts of the world generally and especially in America and Europe.*

In order that the higher spiritual life may be safely led in this world, it is necessary to follow strictly certain rules, which prescribe the conduct required for attaining such a double aim. It is mere cowardice to run away from this worldly existence and betake to Sanyasa prematurely without being fit for the real life of a Sanyasi (Recluse) after passing through the stages of discipline and Abhyasa, the essential practice of the life and conduct prescribed for qualification for that aim. Shree Ramagita inculcates the performance of proper duties according

*Tukaram the great saint observes :—

महापुर्नै क्षाडै जाती । तेयें लोहाले बांचती ॥

येती सिध्दच्या लहरी । नम्र होता जाती दूरी ॥

Translation : "Mighty trees are washed away by heavy floods but the grass blades remain unaffected by the waves of the Sindhu on account of their humility, while the waves pass away without injuring them." Mighty talents, bent on extirpating the Hindu religion and philosophy, have passed away and yet the Hindu culture, though subjected to innumerable attacks, has remained unaffected by the flood waves of fanaticism and oppression which have been annihilated by the merciful power of Providence.

to the stages of life (Brahmachari, Grahistha, Vana-prastha and Sanyasa). The poet Kalidas tersely describes the duties of the four stages of life which the kings of the illustrious Raghu dynasty lived in the following way:—

शैशवेऽभ्यस्तविद्यानां, यौवने विपयैषिणाम्
वार्धक्ये मुनिवृत्तीनां, योगेनान्ते तनुयन्नाम्॥

Translation:—"In childhood, the study of art and science; the enjoyment of objects in youth; in old age pursuit of a mode of ascetic life; and at the end of life the shuffling off of this mortal coil by "Yoga" by being united with the Almighty, by remembering Him."

This is the right aim of human existence in which a worldly life may be led without losing touch with the higher life. To leave the mortal coil by 'Yoga' at the end of one's life can only be possible when a life of discipline and Abhyasa is led during the earlier stages as mentioned above. It is not a simple and an easy thing to be able to shuffle off this mortal coil by 'Yoga' (by being in tune with the Infinite, the Parabrahma). Shree Krishna has said in the Bhagawadgita:—"मनुष्याणां सहस्रेषु, कश्चिद्यतति सिद्धये । यत्तन्नामपि सिद्धानाम्, कश्चिन्मां वेत्ति तत्त्वतः ॥ Translation :—"One only in a thousand attains Siddhi, the higher life; and of those attempting to attain Siddhi only a few know Me in reality." Difficult is the path no doubt, but with Abhyasa (practice and study) and resolution (निश्चय) it is possible to reach the goal; of course, the

grace of the merciful Almighty being the main factor in its attainment. The merciful God never baffles the aspirations of those who sincerely strive to reach Him, as is well said by great saints of all nations. Although the Vedanta philosophy inculcates emphatically the non-duality of Jivatma and Paramatma, it must be remembered that the part played by devotion (भक्ति) is not outside the pale of Vedanta, as Shree Shankaracharya has most appropriately expressed in the following famous verse :—

सत्त्वपि भेदपगमे नाय तवाहं न मामकीनस्त्वम् ।

समुद्रो हि तरंगः क्व च न समुद्रोत्तरंगः

Translation.—"In spite of the absence of difference (between the Paramatma and Jivatma) I am, Oh Lord, Thine! Thou, not mine; the waves are of the Ocean, not the Ocean of the waves."

The ablest and the greatest authority on the Vedanta Philosophy, the great Shankaracharya has composed several most charming hymns (स्तोत्र) in praise of the Almighty beseeching His mercy and grace. The student of Vedanta must not lose sight of this fact, because so subtle is the difference between Vedanta and Atheism* that it is impossible to fully describe it in words. Hence students of the Vedanta Philosophy must always guard against a wrong frame of mind and they should always have a devout attitude, consistent with that memor-

*A learned and witty Shastri once observed that an Atheist is the best evidence of the existence of the Almighty, the Parabrahma.

able dictum “भक्तिर्ज्ञानस्य, भक्तिर्मोक्षप्रदायिनी” (Devotion to the Almighty generates knowledge and confers salvation). Swami Ashokananda observes as follows about the Vedanta philosophy in the following manner :—“Vedanta aims at the highest truth which is necessarily revolutionary in character and influence. The mind that will discover and know it must be extraordinarily strong and free. It must pass through the fire of austere discipline to be purged of its impurities. Not all can be philosophers. Not all are fit to know the truth. Many aspire, but few, very few, attain. And that they may not despair, let them fulfil the preliminary conditions faithfully. And then, to their emancipated reason and mind, the mysteries of life and the world will no more be mysterious, for their perception and inference will be free from the errors of the common man and will always be true and correct.”

CHAPTER III

Shree Rama Gita.

Shree Bhagawan Ramachandra was requested by His younger brother Laxman to be initiated into the Divine knowledge, whereby the ocean of Sam-sara may be easily crossed. What Shree Bhagawan Krishna had told Arjuna in the Bhagawadgita on the battlefield of Kurukshetra, has been preached to Laxman by Shree Rama in the Ramagita. The verses of Bhagawadgita are easy to understand being in the Anushtup metre and the treatment of the subject being in the simple narrative form. Ramagita is difficult, both in the composition of verses and the explanation of the Vedantic principles in the solemn archaic (Shastric) style. The Uttara-kanda of the Adhyatma Ramayan contains the Ramagita (Chapter V). The Adhyatma Ramayan, while briefly describing the Divine career of Shree Rama, supplies spiritual interpretations of the important personages and of the incidents in this sacred work. Shree Rama is the Parabrahma and the mother Sita is the Yogamaya, while the Valmikiramayan deals with the narrative portion of the Avatar career of

Shree Rama. The venerable work Adhyatma Ramayan is mostly devoted to philosophical discussions as the very name suggests. "आत्मनो मोक्षार्थं जगद्धिताय च" (For one's own salvation as well as for the benefit and amelioration of the world at large). This is generally the aim of the saintly and philosophical writers in India as well as elsewhere.

The spirit of Shree Ramagita is, as already observed, entirely non-sectarian. Every true aspirer after salvation, of whatever caste, creed or colour he may be, may study it and advance in the spiritual path. The influence of such a sublime philosophy on the world forces is surely destined to be beneficial. The greater the dissemination of such exalted principles, the more will be the possibility of promulgating the ideal of world peace and the good of humanity in general.

In all there are sixty-two verses (श्लोक) in Shree Ramagita, inculcating in a forcible and authoritative manner the presence of the doctrine of Vedanta. The treatment of this sublime subject is so lucid, convincing and practical, that the student of the Vedanta philosophy will find in the sacred book a reliable and admirable guide in the path of spiritual progress.

After performing properly the duties as suited to one's station in life and having obtained purity of mind, one should seek the advice of a worthy pre-

ceptor to obtaining the knowledge of the Self.* Thus begins the advice of Shree Rama to His brother Laxman. A proper course of life and discipline is thus a desideratum. Prematurely leaving the Samsara is as objectionable as to attempt to get a position without being fit for it. The life of a Hindu is, as observed in the preceding pages, divided into four stages with their respective duties. If they are regularly performed, one easily approaches the last stage for properly leaving the Samsara and betaking the path of unification with the Paramatma (verses 1-7).

Action leads to re-birth—good and bad actions produce pleasure and pain. Thus the Samsara goes on like a rotating wheel. Ignorance is the cause of this Samsara (re-birth). Divine knowledge alone can effect an emancipation from the evil of repeated

* "Adhikar" (fitness) for the study of this sublime science is the necessary condition insisted on by every writer on the Vedanta philosophy. In the Vedantasara a great deal is said on this point. In fact without 'Adhikar', the study, of course, would not produce a satisfactory result—the attainment of the goal which the aspirant pursues. In the Aittareyopanishad it is authoritatively mentioned that for the attainment of the highest blissful state, control of the mind and the senses, compassion and kindly behaviour, the checking of desires, and freedom from sinful greed, and tranquillity (शान्ति) are the qualities necessary for the study of this sublime science of the soul (Brahma Vidya, Adhyatma Vidya). The manifestation of the Paramatma comes to him who observes the above-mentioned golden rules of life and conduct. Without अभ्यास (persistent study) and discipline it is not possible to be free from the pangs of desires and greed, and to be able to obtain शान्ति (calm and peaceful state, unruffled by any unworthy thought).

birth (Samsara). Hence wise men should resort to knowledge (verses 8-10). Is the combination of action and knowledge necessary for salvation? The Lord Shree Rama states that action cannot lead to Moksha (salvation), as it arises from ignorance, and that knowledge alone is capable of leading to salvation, independently of action, (verses 11-15). In verses 16-24, Shree Rama advises Laxman to be steady in devotion (contemplation) on the Self and to renounce all interested selfish action which arises from an attachment to the body. Knowing that Maya the cause of re-birth, disappears with the rise of knowledge which removes the sense of difference between the Self and Paramatma (Supreme Being), one should become full of bliss and firm like a mountain. In verses 25-33, the Lord enjoins the proper understanding of the great formula (महावाक्य) by getting rid of the sense of difference between the embodied soul and the supreme Soul. Various instances are given to show that the Jivatma (human soul) and the Paramatma (supreme Soul) are one, and that only through ignorance a difference seems to exist; that Maya is the cause of the universe; that attributes उपाधी (Limitations) produce the false impressions about the difference between Jiva (soul) and Shiva (Paramatma); that the human body, the result of past actions, is the outer disguise (उपाधी) of the soul, and that the astral body (सूक्ष्म शरीर) is the inner disguise of the soul. Just as a crystal appears coloured by juxta-position with coloured objects, so

the soul seems to take the forms of the five sheaths (कोश) in which it is enveloped. In the verses 34-45, the Lord enjoins the devotee to remain indifferent to the visible universe (as it is not the Soul) and explains that the Soul is free from the six defects (modifications) birth, death, increase, decrease, alteration and annihilation. The Soul transcends all visible things by Its innate superiority, being full of bliss, self-illuminating, omnipresent and without a second. It is through a wrong idea (attribution), due to nescience that the Samsara seems to be full of misery. On the rise of knowledge such a state of misery vanishes, as knowledge and nescience can no more remain together, than light and darkness, being naturally opposed to each other. The Supreme being is full of bliss ; His form is Light, His power is unlimited and unimaginable, He is self-resplendent and full of faultless knowledge and incapable of being perceived by the senses.

Wise men ever meditate, says Shree Rama, "on Me" the Paramatma, in their hearts day and night and obtain a state of perfection. In verses 46-54, the devotee's path of Samadhi Yoga (व्यास) is inculcated. The devotee should seek a quiet and lonely place and calmly meditate on the Self, the fountain of the highest bliss. He should look upon the universe illumined by the Paramatma as identical with the Self and be full of joy arising from knowledge (Divine knowledge of Jivatma and Paramatma). Being ever steady in the con-

templation of the Self, the devotee should live pridelessly, enjoying the result of actions in his previous birth (शतम्). Thus living in tune with the Self, he verily enters in Me ultimately. From 55th verse to 57th the aspirant to salvation, after being informed of the various miseries of this world, is advised to renounce selfish actions and to remain devoted to the supreme Self residing in all beings. Shree Rama tells Laxman that by constant meditation on the identity of Jivatma and the Paramatma the devotee becomes ultimately absorbed in the Supreme Self like a drop of water in the ocean. Living in this world, the devotee considers this worldly existence as an illusion, and by continuing in such a frame of mind he is able to dispel the said illusion (the difference between Jivatma and Paramatma). The 58th verse contains a very important direction to the devotee. The Lord Shree Rama advises him to be extremely faithful and bent on worshipping Him heartily as long as the aspirant does not perceive the whole universe in Him the Almighty.

To him who thus conducts himself the Almighty Shree Rama is constantly visible. All sins will vanish by a proper consideration and conduct of life according to this secret of salvation (59th verse). In the 60th verse the Almighty Shree Ram gives a blessing to Laxman, advising him to consider the world as Maya and be indifferent about it, being pure minded by steadiness in meditation on Me,

Thus conducting yourself, Oh Laxman ! be always free from misery, be happy and full of divine bliss. The 61st verse points out that the Lord Shree Rama is attainable both by Nirguna as well as Saguna worship, "whoever is heartily devoted to Me, as above the qualities or full of the highest qualities, he is verily Myself ; like the Sun he purifies the Universe by the dust of his feet". In the 62nd and the last verse, Shree Rama reiterates the assurance that a faithful study of this unrivalled philosophy, the essence of the Upanishadas, will certainly enable the devotee to be united with Him, knowable by the Ved-anta philosophy as contained in the Upanishadas.*

* The highest gift of Indian saints and Indian philosophy is their noble advice to remember God, while engaged in a worldly life. "He (Swami Saradanand) said that unless one kept intimate relations with God one was likely to loose oneself in one's activities, and that a life of action without constant meditation, and communion with God alienated one from God and from spirituality and dragged one to the world." The late Swami Saradananda worked for several years in America teaching the Vedanta philosophy to large audiences in New York and Philadelphia. The revered Swami left this world on 19th August 1927 at the age of 63, after having done yeoman's work for mankind and set a noble example of Karma-Yoga.

CHAPTER IV

The Vedanta Philosophy.

In this chapter we present to our readers a brief outline of the Vedanta philosophy which is systematically and scientifically worked out by Shree Shankaracharya from the ten Upanishadas. Even European scholars like Dr. Max Muller and Prof. Paul Deussen are charmed by the extraordinary genius of Shree Shankaracharya, who has produced from the divergent and occasionally conflicting mass of materials supplied by the Upanishadas, a system of philosophy which is certainly unrivalled and sublime. Upanishad means Brahma-vidya. Not only Hindus but humanity at large are expected to profit surely by a study of the "Philosophy of Vedanta", though not one in ten thousand now-a-days knows what it contains. And an attempt has been made to point out that India's miserable condition is due to the Vedanta Philosophy !

Shree Shankaracharya has built out of the materials of the Upanishadas two systems :—the esoteric and the exoteric. The esoteric (the philosophical system), the Nirguna Vidya or Paramarthic Avastha, contains the metaphysical truth to those who are advanced enough to grasp it ; the exoteric (the theological system), the Saguna Vidya or Vyavaharic Avastha, is intended for the general

public, who are not able to rise up to the standard of higher meditation but who require images and worship as stepping stones to reach that higher state.

Shree Shankaracharya's system may be divided into the following four main divisions :—

- (a) Theology, the doctrine of God.
- (b) Cosmology, the doctrine of the Universe.
- (c) Psychology, the doctrine of the soul.
- (d) Eschatology, the doctrine of the things after death.

(a) **Theology** (1) **Exoteric** and (2) **Esoteric**.

(i) Exoteric theology, the Saguna Vidya of Brahma is, as observed above, intended for the general public for approaching the Parameshwar, the personal God by way of worship (उपासना, भक्ति etc). The conception of God as a personal* Being, as Ishwar, is exoteric and does not convey the full and the appropriate knowledge of the Paramatma, the Omnipresent, Omniscient, and Omnipotent (सद्, चिद् and आनन्द) Supreme Soul.

(ii) Esoteric theology, the Nirguna Vidya of the Soul, stands in sharp contrast to the exoteric Vidya. The fundamental principle of the Esoteric theology Nirguna Vidya, is the absolute inaccessi-

*"Indeed, when we consider what is personality, how narrow in its limitations, how closely connected to egoism, the counterpart of Godly essence, who might think so low of God as to impute Him personality ?"—Paul Deussen.

bility of the Paramatma to human thoughts and words.*

The Infinite cannot, of course, be fully comprehended by the finite man. Yet the Atma is in the very heart of man. He is everywhere and everything is from Him. Yet neither words nor mind can approach Him or describe Him. He is within us and with us, but we cannot know Him, though by His grace we can become one with Him. He is अणुरणीयान् महतो महियान् (smaller than the smallest and greater than the greatest). He is absolutely beyond our intellect. We can approach and be one with Him, not by knowledge but by self-experience.

*** Knowledge means objectification, limitation by the mind. That which is beyond the mind is not known. If the absolute Brahma becomes known, He does not remain absolute. Therefore it is absurd to try to know the absolute Brahma. We can only become one with Him."

—Swami Satchidanand.

† "Therefore the wise Bhava, when asked by the king Vaschkalin to explain the Brahma, kept silence. And when the king repeated his request again and again, the Risbi broke out into the answer: "I tell it you", but you do not understand it. Santoyam (संतोषमाला) Atma, this Atma is silence. We know it now by the Kantian philosophy that the answer of Bhava was correct.

—Deussen.

"The Advaitin who describes the Self as all powerful God also describes Him as pure consciousness. He asserts that to look upon Brahma as the Creator is not to see His real nature. His nature transcends all determination and has therefore been indicated as 'Neti, Neti,' 'Not this' Not this; such being the true nature of Atma, the Brahma, It is ever unknown and unknowable, but more than known and knowable."—Swami Satchidanand. *Prabuddha Bharat*, February, 1927.

Our intellect, limited as it is precludes the possibility of our knowing the Space-less, the Time-less, Parabrahma for ever. And yet the Atma is not unattainable to us. He is in us and with us, as observed above. Saint Tulsidas well says : “कहत कटिण समजत कटिण साधन कटिण विवेक । होइ मूणाक्षर न्याय जोपुनिग्रह्यतु अनेक (The knowledge about Jiva and Shiva is difficult to describe, difficult to understand and difficult in its attainment. If it is attained, by the Ghuna-akshar-nyaya, still there are many obstacles in the path.)

Although we have the Atma fully in ourselves as our own metaphysical entity, we cannot have the Sakshatkar (the manifestation) of the Atma, until and unless we devote ourselves heartily to ब्रह्माभ्यास (incessant pursuit for the attainment of Brahma in us) by withdrawing our inner and outer senses from the apparent world and by learning by meditation the process of absorption into our own Selves. This is certainly a difficult task. But without strenuous exertions, even ordinary transient things of this world cannot be obtained. How then can it be expected that the highest bliss could be attained without the help of the real पराक्रम (incessant exertions for approaching the supreme Being, the Atma in us)? European Savants supply us with verbose expositions of philosophy. Their intellectual eminence is admirable. But it must be borne in mind that constant study and meditation with other auxiliary practices, alluded to above, are necessary for attaining the real aim of philosophy. Mere lip-philosophy or verbal

Vedanta is not sufficient for the attainment of the goal.* The Vedanta must proceed from the heart. "विना प्रेम रिखे नदी तुलसी नंद किशोर" (Without sincere love, says Tulsidas, the Almighty Shree Krishna is not pleased). The aspirant must have a real yearning for attaining the Paramatma.†

Cosmology.

(b) Cosmology, or the doctrine of the world, is also divided into exoteric and esoteric. Exoteric cosmology considers this world as the reality entirely dependent on and owing its creation to Brahma. This view is, however, due to ignorance (Avidya,

* Twelve years at least are required for becoming an M.A., LL.B., now-a-days not worth more than Rs. 300 per month. Is it not then worth while to devote, at least, a few more years for the attainment of the highest bliss? "If the student of philosophy begins his philosophical enquiry with a prepared and moulded mind, he starts with a handicap and can but have a sectional view of Truth."—Swami Satchidanand. (The mind must be pure and unbiased for the study of philosophy.)

† To rise from the finite to the Infinite is necessarily an up-hill task. The obstacles to be overcome are within us (passions like carnal desires, anger, greed, delusion, jealousy and envy). The highest state of bliss, which is independent of worldly things, is therefore to be reached by constant exertion and purification. "He who by Anubhava comes to the great Intelligence, 'Aham Brahma Asmi,' obtains a state called by Shankara, Samaradhanam (accomplished satisfaction) and indeed, what might he desire, who feels and vows himself as the sum and totality of all existence!"—Deussen. Hence to reach this sublime state, there must be a training from early boyhood in धर्म (faith) and devotion which gradually developed must be supplemented by studies in Adhyatmavidya. What is the training given to students in schools and colleges now-a-days?

erroneous realism). Such a creation is against the doctrine of the Vedanta, which inculcates the beginninglessness of the migration of souls (संसारस्य अनादित्वम्). Shree Shankaracharya fully expounds that the world in great periods is created and re-absorbed by Brahma and no creation can be said to be a first one. The never-ceasing new creation of the world is a moral necessity connected with the central and most valuable doctrine of the exoteric Vedanta, the doctrine of Samsara.*

The Esoteric cosmology teaches that this universe is Brahma. This world is an illusion माया (nescience) like Mrigajal (mirage). The Mrigajal disappears as we approach it. The world is described as 'मायेचा बाजार' (the Market of Nescience) and in reality, it like mirage has no existence. Shree Shankaracharya compares human life to a long dream.

* "The Samsara, though not the absolute Truth, is a mythical representation of Truth, which in itself is unattainable to our intellect. So the Samsara is as far from the Truth, as the Saguna Vidya is from Nirguna Vidya. It is the eternal Truth itself, but (since we cannot conceive it otherwise) the Truth in an allegorical form, adapted to our human understanding. And this is the character of the whole Exoteric Vedanta, whilst the esoteric doctrine tries to find out the philosophical, the absolute Truth"—Deussen.

"My difficulty presents itself when I ask how, if the sole reality is Brahma, did this nescience arise? How did illusion of phenomenal universe arise?" This is Lord Ronaldshay's puzzle in the Vedanta philosophy. The author of the 'Dream Problem' (*Practical Medicine*, Delhi) has solved this puzzle. A proper consideration of Maya and Her power is enough to solve it. We have said much on this point later on.

The venerable Acharya's exposition with regard to the idea that this life is a long dream is very interesting and convincing,* and in fact the idea is far more ably and ingeniously explained by him than by any Western savants.

Psychology.

(c) Psychology, the doctrine of the Soul, is the main subject considered in the Vedanta Shashtra. (1) Here Shree Shankaracharya is at his best both in the verbal explanation of the sublime subject and in the expression of the Anubhavajanya knowledge (as far as it is possible for words to do so) in a region where mind and speech cannot adequately do their functions (गतो वाचो निर्वर्तते अप्राप्य मनसा सह). To explain

* "This world is Maya, illusion, is not the very reality, that is the deepest thought of the esoteric Vedanta attained, not by calculating Tarka but by Anubhava, by returning from this varied world to the deep recess of our own-self (Atma). Do so if you can, and you will become aware of a reality very different from empirical reality—a timeless, spaceless, changeless reality—and you will feel and experience that whatever is outside of this only true reality is mere appearance, is Maya, is a dream! This was the way the Indian thinkers trod and by a similar way, shown by Parmenides, Plato came to the same truth, when knowing and teaching that this world is a world of shadows, and that the reality is not in these shadows but behind them. The accord here of Platonism and Vedantism is wonderful, but both have grasped this great metaphysical truth by intuition; their tenet is true.....Kant found, to the surprise of the world and of himself, that three essential elements of this outside world, *vis.* space, time and causality, are not, as we naturally believe, eternal fundaments of an objective reality but merely subjective, innate, intuitive forms of our own intellect,.....you see the accord of Indian, Grecian and German metaphysics....."—Deussen.

in words the relation between the Jivatma and the Unknowable and Infinite Paramatma is no easy task. But Shree Shankar excels all philosophers in his masterly attempt to point out that the Jivatma and Paramatma are One ; that there is no difference between Jiwa (human soul) and Shiva (Supreme Soul); that the human soul freed from Maya is Paramatma, the Parabrahma. Shree Shankara's uncommon genius and unrivalled power of reasoning excel in showing that the Jivatma is the Paramatma ; that freed from the Upadhis (limitations which are the offspring of Avidya, nescience) the Jiwa is fully Shiva (Paramatma). These Upadhis come from Avidya, a merely negative power, though quite sufficient to form a barrier, a veil between the Jivatma and Paramatma.*

It is this barrier of Avidya which should be removed by the help of Brahma-Vidya (Divine knowledge). Avidya (Maya) is described as 'अनादिसान्त' (beginningless but having an end). It is only the Parabrahma who is 'अनादिअनन्त' (beginningless and endless). Maya vanishes with the rise of Divine knowledge. Maya again is of two kinds. The Maya of the Parameshwar is Shuddha Satva, while the Maya which envelopes the Jiwa is Malin

* In the commentary on Aitareyopanishad by Shree Shankaracharya, "Soul" (आत्मा) is thus described :—

यच्चाप्नोति यदादत्ते यच्चास्ति विपयानिह ।

यच्चास्य संततोभावस्तस्मादाद्येति कीर्त्यते ॥

Satva (arising out of ignorance).*

The problem of Maya is also so well explained in Shree Bhagawdgita and Shree Ramagita as to deserve our careful attention. By the way, we cannot help observing that in the reign of philosophy, the word 'how' may be allowed, but 'why' has no place. Why is sugar sweet ? Because it is the शुद्धमर्म (qualitative nature) of sugar.†

* "But now from where comes this Avidya, this primeval cause of ignorance, sin and misery ? Here all philosophers in India and Greece and everywhere are defective, until Kant came to show us that the whole question is inadmissible. You ask for the cause of Avidya, but she has no cause; for causality goes only so far as this world of the Samsara goes, connecting each unit of it with another, but never beyond Samsara and its fundamental characteristic the Avidya. In enquiring after a cause of Avidya with Maya, Samsara and Upadhis, you abuse, as Kant may teach us, your innate mental organ of causality to penetrate into a region for which it is not made and where it is no more available. The fact is that we are here in ignorance, sin and misery and that we know the way out of them, but the question of a cause for them is senseless."—Deussen.

The writer of these pages begs to say that Dr. Deussen is not quite accurate when he says that Indian philosophers are defective in the explanation of the primeval cause of ignorance, Avidya. In the Ramagita this point is well solved, as we have already pointed out and of which we will say something later on.

†The readers should bear in mind the prayer of Mother Kausalya to Shree Rama 'आष्टोतु न मां माया तव विश्वमोहिनी' May the Maya, which is the universal illusion, never envelope me ; and again the Lord Krishna's words 'देवी लोपा गुणमयी मम माया दुरत्यया, मांमेव ये प्रपद्यन्ते मायामेतां तरन्ति ते.' The modern philosophers in the West have indulged in verbal exposition on this subject, but they are not very clear as regards the

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In connection with the subject of Psychology the famous verses of Shree Shankaracharya deserve to be borne in mind. The frame of mind of an aspirant should be in accordance with the three stages mentioned by the venerable Acharya:—

- (a) देहबुद्ध्या तु दासोऽहम्, जीवबुद्ध्या त्वदेशकः ।
आत्मबुद्ध्या त्वमेवाद्वमिति मे निश्चिता मतिः ॥
- (b) सत्यपि भेदापगमे नाथ तपाहम् न मामशूनहवम् ।
सामुद्रो हि तरंगः क्व च न समुद्रो न तारंगः ॥

(d) Eschatology or the way out of Samsara is a subject, in which India excels all other countries of

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point of how to cross safely this ocean of Maya. Can a mere description of the dainty articles in a banquet satisfy hunger? Mere verbal explanations are not enough. Regular 'Sadhana' (practice, study) with immovable 'resolution' (निश्चय) are the chief means of rising above this Maya, the great world illusion. Western philosophers are generally defective in this respect (with the solitary exception of the late Right Hon'ble Max Muller and Dr. Deussen). Just as the Brahman is unknowable, as observed above, so His Maya, His Power is also unfathomable. It is only he, who, by the Sadhanas of ब्रह्माभ्यास becomes united with Him, can surmount His Maya and can know by Anubhava what She is.

* Without a proper study and without knowing the subject properly, easy-chair critics, with fat salaries and high official positions, occasionally give vent to their ill-formed opinions about the Vedanta Philosophy by saying that Vedanta leads to idleness in society! That the philosophy like Vedanta, which points out the highest potentiality to which man can rise, should be charged with teaching and encouraging idleness is nothing but an irony of fate! Indians in high positions should think twice before uttering such nonsense. I once met such an Indian in high position and at a risk I told him that to pass such opinions without knowing the subject was hazardous.

this world. If Europe's pride lies in the physical conquest of the world, India's glory consists in the undeniable fact that she has achieved the philosophical conquest of the whole world. India—the cradle and home of religion, of philosophy and civilization—has every reason to be proud of the circumstance that she has been, as she is destined to be in the future, a whole-hearted advocate of the principle that man's duty does not lie in merely caring for the maintenance of the body but also in trying to cross the unfathomable ocean of this Samsara (worldly existence). A zealous attempt for getting out of this Samsara—not by renouncing it ignorantly and prematurely but by boldly facing it, rivetting the mind at the lotus feet of the Parameshwar—is the leading thought in her religion and philosophy and the pride and goal of every well-directed Hindu. In spite of modern sceptic tendencies, due to materialistic education and keen struggle for existence, the thoughts of the majority of the Hindus run in the direction of getting over this ocean of Samsara.*

No nation or community is so thoroughly permeated with these thoughts as the Hindus are.

* "Bricks and tiles, if burnt with the trade-mark on them, retain those marks for ever. Similarly you should enter the world after advancing a little in the path of spirituality. Then you will not sink in the mire of worldliness. But now-a-days parents get their boys married while quite young and thus have the way for their ruin. They become naturally anxious to earn money and find little time to think of God."—Shree Ramakrishna Paramahansa.

Though thrown back in the political race of this world, the Hindu community, so far as the virtues of tolerance and piety (their noble heredity) are concerned, yields to none in these respects. The way out of this Samsara is to be considered, as already observed in the discussion of theology and psychology, from two standpoints :—(i) The exoteric and (ii) the esoteric. (a) The exoteric theory of getting out of Samsara consisted in the far remote times of the Vedic hymns in rewards in Heaven for righteous actions and punishment in hell for sins. The rule was laid down in the well known words “*प्रात्यक्षकर्मणा भोगादेव क्षयः*” (the annihilation of actions in the form of *प्रात्यक्ष* follows by suffering their results).*

Then followed the theory of पुनर्जन्म according to the कर्म (action) performed, evil action leading to evil birth and pious action leading to good birth (birth in a pure and rich family). The exoteric theory in the Vedanta combines both the above-mentioned theories and consequently there is a double expiation, first in heaven or hell and then again in a fresh birth in this world (“क्षीणे पुण्ये मर्त्यलोके विद्यन्ति”—Gita.—“When merit is exhausted they come to this Earth”). Those who perform the pious work go to the Pitriyana;

* “Each soul is potentially divine. The goal is to manifest this divinity within by controlling nature, external and internal. Do this either by work or worship or psychic control or philosophy, by one or more or all of these, —and be free. This is the whole of religion; doctrines, dogmas, rituals, books, temples and forms are but secondary details.”—Swami Vivekananda's Raja Yoga.

the worshippers of Saguna Brahma go to the Devayana and the perpetrators of the evil deeds go to the Tritiyam sthanam (hell). All this process hinges on the pivot of पुण्य and पाप (righteous deeds and evil deeds). The fruits of the various actions are enjoyed in the respective लोक (spheres) and thereafter birth again on this Earth according to the actions.*

It is well said: "कर्मणां गहना गतिः (unfathomable is the consequence of actions). (i) The worshippers of Saguna Brahma or the Nirguna Brahma reach the Paramatma without hindrance. Practically there is no difference between the Saguna Brahma and Nirguna Brahma (*vide* Verse 61 of Shree Ramagita). Saint Tulsidas also says: "सगुण अगुण ही नहीं कछु भेदा उभय हर-
हि भव संभव खेदा ॥१॥

Translation. "There is not at all any difference between the Saguna Brahma and the Nirguna Brahma; both of them dispel the hardships and troubles

*The Pitriyana leads through a succession of dark spheres to the Moon, there to enjoy the fruit of the good works, and after their consumption, back to the Earthly existence.

(II) The Devayana leads through a set of brightest spheres to Brahma, without returning to the Earth. (विश्वं न पुनरावृत्तिः) But this Brahma is only Saguna Brahma, the object of worshipping, and its true worshippers, though entering into this Saguna Brahma without returning, have to wait in it until they get मोक्ष by obtaining Samayogadarshanam, the full knowledge of the Nirguna Brahma."—Deussen.

arising out of Samsara.”*

(b) The esoteric theory of getting out of this Samsara is well expressed by the Divine Shree Rama in the Ramagita verse 16. The esoteric Vedanta considers the world and the Samsara as unreal, the only reality being Brahma, residing in ourselves as our own Atma. The knowledge of the Atma, denoted in the great formula ‘अहं ब्रह्मास्मि’ (I am Brahma), which is the same as ‘तत् त्वम् असि’, is मोक्ष (salvation). It is this sacred formula ‘That Thou Art’ which is to be understood properly and followed implicitly by the aspirant. To be full of peace, free from desires and the lower passions and ever meditating, ever feeling That (Brahma) Thou (the embodied soul) art is the highest worship, is the greatest Yoga (the union of जिव Jivatma and शिव Paramatma). Mere verbal knowledge is not sufficient for the purpose of reaching the aim. Mark in this connection the important words of the saintly poet Moropant :—

* (1) All these various and fantastical ways of Samsara are considered as true, quite as true as this world is, but not more. For the whole and the whole way of Samsara is true and valid for those only who are in the Avidya, not for those who have overcome her.”—Deussen. (2) Compare in this connection the following :—

एतदध्याहारं ज्ञात्वा यो यदिच्छति तस्य तत् । एतदालंबनं श्रेष्ठमेतदालं-

बनं परं । एतदालंबनं ज्ञात्वा ब्रह्मलोके महोयते॥

“परं चेद् ज्ञातव्यम् । अपरं चेद् प्राप्तव्यम्”

—*Kathavaljopanishad*.

“If you think It (ब्रह्म) Supreme, try to know It; if you think It not separate (from you) then be always with It.”

“त्वात्मानुभव पाहतां तुकया केवळ सखाचि जनकाचा
वैराग्ये लोहविला माया जेणे मुनींद्र सनकाचा ॥१॥

Translation :—“So far as the anubhava of the Self (soul) is concerned, Tukaram, the great saint, is verily the friend and equal of Janaka. So far as Vairagya (renunciation) is concerned, he has earned encomiums even from the greatest Munee Sanaka.

भरला शब्द द्रव्ही न परद्रव्ही भरे तरी भ्रमला ।
शिण्वा शिकोनि षोडश, तत्त्वज्ञाना न सुख तो गमला ॥ १ ॥

—*Moropant.*

The embodied soul, when emancipated, becomes united with the Supreme Parabrahma. King Janaka, the venerable Vasishtha, and Shree Shukacharya stand on the same level as the Incarnations of the Almighty Shree Rama, Shree Krishna and Shree Buddha. The following verse deserves attention in this connection :—

कृष्णो भोगी शुक्लस्यामी नृपौ जनकराघवौ
वसिष्ठः कर्मकर्ता च पंचैते ज्ञानिनः समाः ॥१॥

Till the sākshātkār (manifestation) of the Paramatma, the aspirant must be ‘आत्मानुसंधानपरः’ (devoted to the contemplation of the Supreme Self). In this is centred all religion, philosophy and morality.*

* (1) People have often reproached the Vedanta with being defective in morals and, indeed the Indian genius is too contemplative to speak much of works. But the fact is nevertheless that the highest and purest morality is the immediate consequence of the Vedanta. The Gospels fix quite correctly

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When there is Brahma Sâkshâtkâr (when the Almighty reveals Himself to the devotee), the devotee obtains that blessed condition which is described in the following verse :—

निघटे हृदयमिदित्यन्ते सर्वसंशयाः ।

धीयन्ते चास्य कर्माणि, तस्मिन्दे परावरे ॥

Translation : 'When the Parabrahma is seen (साक्षात्कार the manifestation of the Paramatma in the aspirant's heart) all knots of our heart are broken, all doubts are dispelled, and all actions (कर्मबंध bondage) melt away.' He becomes Jivanmukta (one who has obtained salvation while living). He belongs to that blessed pedestal, where actions (disinterested actions, of course, as Jivanmukta has no ends to get or serve) produce no bondage. He performs actions in that frame of mind which is

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as the highest law of morality : 'Love your neighbour as your selves'. But why should I do so, since by the order of Nature I feel pleasure and pain only in myself, not in my neighbour ? The answer is not in the Bible (this venerable book being not yet quite free of Semetic realism) but it is in the Vedanta, is in the great formula, तद् त्वम् असि.

"Tat, Twam, Asi' which gives in three words metaphysics and morals all together. You shall love your neighbour as yourselves, because you are your neighbour and mere illusion makes you believe, that your neighbour is something different from yourselves."—Max Muller.

This is the sum and tenor of all morality and this is the standpoint of a man knowing himself as Brahma. Compare in this connection the verse in Bhagawadgita.

described by Shree Krishna in the Bhagawadgita:—

प्रकृत्यैव च कर्माणि, क्रियमानि सर्वाशः ।

यः पश्यति तथात्मानमकर्तारं स पश्यति ॥

Translation :—‘ He truly sees, who sees that all actions are being performed by Prakriti (nature) and that the Atma (the witness and support, Lord) is not the actor.’ The actions of the Jiwanmukta are for the good of humanity, disinterested and without any motive (शुक्लपणवत्). The embodied soul thus becomes merged in the Supreme Soul. Thus the aspirant becomes Jiwanmukta, united with the Supreme Soul while living, as long as देहप्राप्त्य remains to be gone through or suffered.* In the Kathawalli Upanishad there is an excellent Shloka which is of great value in the discussion of this sublime subject:—

*He lives in the world, is surrounded by its illusions but not deceived by them. Like the man suffering from Timira, who sees two Moons but knows that there is one only, so the Jiwanmukta sees the manifold world and cannot get rid of seeing it, but he knows that there is only one Being, Brahma, his own Self and he verifies it by his deeds of pure uninterested morality. And so he expects his end, like the potter expecting the end of the twirling of his wheel after the vessel is ready. And then, for him, when death comes, no more Samsara न तस्य प्राणा उत्क्रामन्ति ब्रम्ह एव सन् ब्रम्हाप्यति. He enters into Brahma, like the streams in to the ocean. It is not the falling of the drop into the infinite ocean, it is the whole ocean, becoming free from the fetters of ice returning from his frozen state to what he is really and has never ceased to be, to his own all-pervading, eternal, almighty nature. And so the Vedanta, in its unfalsified form, is the strongest support of pure morality, is the greatest consolation in the sufferings of life and death,—Indians keep to it"—Dr. Paul Deussen.

अणोरणीयान् महतो महीयान्
 आत्मास्य जंतो निहितो युक्षायाम् ।
 तमक्रतुः पश्यति वीतशोको
 घातुप्रसादान्महिमान्मात्मन् ॥

Kath. Upanishada.

Translation :—‘The Soul (of a being), which is smaller than the smallest and greater than the greatest, is hidden in a cave. The sublime greatness of the Soul is seen by him (a being aspiring after मोक्ष, a devotee), who is free from action (sacrifices etc.) through the grace of God (Parameshwar) and who becomes then free from (all) sorrow.

So far we have given some extracts from authoritative works and from saints' sayings to describe the path of getting out of this world of misery, sin and ignorance.

These extracts will enable our readers to think of the constant Sadhana (ग्रन्थाम्बास) necessary for the human being to unite with Supreme Being, by getting rid of the Upadhis, the offsprings of action (कर्म)*—Avidya. Compare in this connection ‘स यथा-
 क्रतुरस्मिन्लोकं भवति तथेतः प्रेत्य भवति’ (Chandogypanishada) and Shri Bhagawadgita ‘यं यं वापि स्मरन्मावं त्यजत्यन्ते कलेवरं । तं तमेवैति कौन्तेय सदा तद्भावमाश्रितः ॥’ We cannot finish this discussion of Eschatology without adding a few words more.

*How strong is the force of कर्म may be imagined by the following verse from Swami Vidyaranya's ‘Anubhuti Prakash’:
 ‘जन्ममृतोत्ते वेदान्ते शुक्वाप्येव न बुद्धयान् । वलिना प्रतिबद्धत्वारकर्मणा जन्महे-

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Shree Vasishtha, the venerable Guru of Shree Rama, tendered the following advice as to how a Jiwanmukta should live in this world:—

“अन्तः स्वाधी, यदि चासी, लोके विहर राघव”

Shree Yogavasishtha.

Translation:—“Free from attachment to all worldly things, live in this world, Oh Raghava.” This is the way* to be above Samsara while living in it, briefly inculcated in the standard work “Shree Yogavasishtha” by the great Rishi Vasishtha, preceptor of Shree Rama. Shree Krishna has taught an equally noble lesson to his great and worthy devotee Uddhava in the following verse in the venerable Bhagawat Purana:—

एवं सर्वात्मना तात निग्रहाण मनोधिया
मय्यावेशितयास्तु कृतावान् योगसंमदः ॥ १ ॥

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तुना ॥१९॥ Translation : ‘Vamdeo had studied Vedanta in his previous birth, but he had no manifestation of the Para-Brahma owing to the force (Upadhi) of action producing rebirth.’

*Various Saints have approached the Almighty by various paths and become free from the evils of Samsara. ‘वेदानां सामवेदोऽसि’ It is by Sama Veda that the Almighty is praised. ‘गायन् पंचमो वेदः’ (music is the fifth Veda). Saints Suradas, Tulsidas and the Saintly Princess Mirabai pleased the Almighty by the fervour of their devotional songs and the excellence of their holy music. Several anecdotes about them are still extant, saying that the Almighty blessed them with ‘Darshan’ during the intervals of their musical prayers. Professor G. G. Burway and Pundit Vishnu D. Paluskar have raised the profession of music, which had fallen into lower hands, to a dignified position in recent times.

Translation :—"Thus my darling (Uddhava) wholeheartedly control the mind by the intellect reposed into Me, being fully devoted to (united with) Me—this is the highest Yoga (way to approach Me, to be in tune with the Infinite).

With these excellent and authoritative precepts from Shree Vasishtha and Shree Krishna we conclude our discussion on Eschatology, though in a coming chapter we have given some sayings and anecdotes illustrating the process of rising above this world and getting out of the evils and bondage of action (कर्म). We must frankly say here that the saints of all nations are the best guides of humanity and their selfless and noble sayings and behaviour during their life-time deserve our careful attention, because they have approached the Para-Brahma and become united with Him by their unswerving devotion and self-surrender. They have crossed the ocean of Samsara and their words of self-experience are our best guides.*

*The control of mind plays an important part in the process of getting out of the evils of Samsara. We present to our readers an extract from the excellent work entitled 'The Key of Knowledge' written by Mr. C. R. Jain, about whose enthusiastic admiration of the Vedanta philosophy we have made a mention in this work:—"Wisdom, the child of intellect, conceived in an immaculate manner, tries to break away from the Manas, to regain its 'lost' God-head, but the Manas, so long as its head is not crushed, bites his heel to drag him down to the world of senses, each time that he endeavours to soar about it for self-realization. This is best illustrated by the story of the child Shree Krishna subduing the serpent King, Kaliya, by crushing its head in the river

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CHAPTER V

Mother India, the cradle and home of religion, philosophy and civilisation, is the only country in the world which has suffered for the sake of humanity and yet triumphed over all her sufferings. Her sufferings have been her pass-port to the gratitude of the world at large. Yet her sufferings have not, terminated. 'Those, who suffer will be comforted,' says the venerable Bible.

Foreign invasions tried her patience too much and prostrated her almost in an irretrievable manner, the Moslem invaders having done the greatest havoc by retarding or obstructing her progress in every direction. Providence enabled the Hindus to save India and reconquer this sacred land from the Mohommedan invaders. The Hindu religion and philosophy again began to make, feeble though it may be, a progress. The conquest of India by the

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Jumna, (allegorically the mind stuff). The lesson to be learnt from the story is that, in order to attain Nirvana, or in Christian terminology, to be redeemed, or saved, one must subdue "The fiery serpent" of one's mind, *i. e.* the desiring Manas at an early date, in life". C. R. Jain: "*Key of Knowledge*" Page 180.

The admiration of eminent Jain Acharyas and Scholars for the Divine Shree Krishna is undoubted. Yet some European writers make misleading allegations on this subject. We have made some observations on this point elsewhere in this work.

English led indirectly to the conquest of the world by the philosophical thought of India, the Vedanta Philosophy. A foreign rule is an evil. Yet Providence ordained that the British rule should be, in spite of all odds, a blessing to India. Under the British rule India is slowly but surely regaining her place as the home of religion and philosophy. Young India must gratefully acknowledge that Britain has done no harm to Indian religion and philosophy. By the pursuit of a wise policy of religious toleration, British rule has given, indirectly though it may be, a helping hand to the cause of Hindu philosophy and civilization.*

India's greatest heirloom is her sublime philosophy of Vedanta, which is the source of the peace

* We have certainly no concern with politics in this work. We have no concern with the political aspects of the British rule, though we cannot help observing that the wise policy of religious toleration followed by Britain is undoubtedly a blessing. If our readers wish to know how hard is the lot of the Hindu subjects in the Hyderabad State during the regime of the present Nizam, they should refer to the report of the Conference presided over by the Hon'ble Mr. Y. M. Kale, President of the Legislative Council in C. P. The conference protested enmasse against the *Julum* in the Hyderabad State and the Hindus of Berar preferred British rule to the intolerant and high-handed sway of the Moghalai. The Conference has very ably and fully exposed the evils prevailing in the Hyderabad State under the present Nizam, whose worthy father the late Nawab Mahboob Ali Khan Sahib (of pious memory) treated his Hindu subjects with proverbial kindness and impartiality. It is the strong hand of Britain that has given rise to the hope that the Hindus in the Hyderabad State will eventually get justice and fair play.

and goodwill of the world at large. The noble gift which Providence has given to India in the shape of the Vedanta philosophy entitles her to be eventually the peace-maker of the world. The Hindu religion is the only religion which says, with sublime impartiality and toleration, that all religions are good and that the Almighty is attainable through all religions. Religion's superiority or inferiority is, when dispassionately and impartially considered, but a contradiction in terms when the Almighty is the one aim for all religions, various paths to approach the one Parameshwar. The principles of the Vedanta philosophy can be followed by all, whatever religion they may profess. The observance of the principles of the Vedanta philosophy comes in the way of no religion and offends no religions. The Bhagawad Gita, the essence of the Upanishadas like the Ramagita is read and admired by all—Hindus, Christians and Mohommedans. Philosophy and religion are one and the same to the Hindus, though, as the Right Hon'ble Dr. Max Muller says, there is a divorce between religion and philosophy in the West.

All standard works on the Vedanta philosophy strongly insist on the qualifications of a student of this philosophy. Shree Ramagita enjoins that after attaining purity of mind the aspirant should approach the preceptor for acquiring the knowledge of the 'Self'. "There is no royal road to Geometry," so said Newton. Certainly the sublime subject of

Vedanta philosophy could not be approached unless and until the student, aspiring to master the subject is qualified to do so. None who has not passed his B.A., can be admitted to the M.A. class. In the same way a person must be qualified and competent, to study this subject. Worldly sciences are learnt for acquiring worldly things. The study of the Vedanta philosophy is for rising above this world, for attaining the highest place from which man has fallen by his ignorance and sin. To attain therefore the sublime state, there must be a necessity of certain qualifications and essential conditions. He is only the competent student who has performed duly the duties prescribed for the various stages of existence and attained purity of mind by cleansing it of all sinful propensities through the medium of Bhakti (devotion) etc. Mere study of this subject to acquire a verbal or intellectual knowledge of it is not the real aim of the Acharyas or the Rishis who have written on this sublime subject. Their aim is actual realization, attainment of the Anubhava of the highest bliss (ब्रह्मसाक्षात्कार). If a phonograph might be made to utter the words 'अहं ब्रह्मास्मि,' what would be the result? They are of course purifying words and always conduce to spiritual good. But would the full aim be attained? Would there be a feeling (भावना) of the highest blissful state? For having the Anubhava, the realisation, there is the necessity of a long course of ब्रह्मभ्यास, whereafter comes the manifestation of the Atma Prakash. Mere

words are not, certainly, enough to reach the goal.* There must be produced a frame of mind which never falters in its peaceful and calm condition of the inner organism, in which the light of the Atma may be reflected properly and fully. Hence there is the necessity of rigorous conditions and discipline to produce a pure mind, whereafter the Vedanta can be properly received by the mind and duly apprehended, thereby fulfilling the real object of the study of this serious subject. There is a world-wide difference between the philosophers of the East and the philosophers of the West. In India all the philosophers are saints : In the West all the philosophers are not necessarily saints. This difference is particularly

“राम नाम सब कोइ कहै, ठग डाकुर और चोर
जिस नामसे छुन प्रवृद्ध तरे, वोहि नाम कहु और”

—*St. Tulsidas.*

‘राममात्रा ज्योनें ध्यावी, त्यागे पथ्यें सांभालावी.’

सत्यवचन और सौमता, परस्त्री मातसमान

एते पेहर ना मिले, तो तुलसीदास जमान ॥ १ ॥

A high Brahmin officer once asked me, when I was writing my Bhagawadgita in 1915, whether there was any harm in drinking soda and whisky, as these articles are in Brahma ! I replied that there certainly was no harm in adding mutton-chops too to the category of the two articles, but instead of attaining the goal of philosophy, a Brahmin would go straight to the third region (hell) which too is within Brahma ! Virtue and vice, nectar and poison, pain and pleasure are all in Brahma. There was a loud laughter in the State officers' club where the above-mentioned conversation took place ! Are such questions relevant in discussing a sublime and serious subject like the Vedanta ? We think that those persons who raise such unreasonable questions in the discussion of such a sublime subject are entitled to only one answer—Silence.

noticed by the Right Hon'ble Dr. Max Muller. Both Professor Deussen and Dr. Max Muller endorse the wisdom and efficacy of these conditions. They look upon them rather as a moral than strictly philosophical preparation and consider it as a fine preliminary to Vedantic enquiry. The sea must no longer be swept by storms, if it is to reflect the light of the sun, in all its divine calmness and purity. Besides, they consider that the Vedanta is not a mixture of religion and philosophy and is therefore justified in insisting on a preparatory moral discipline. It is for a moral preparation no doubt, but that is only a secondary consideration. The main object is the perfection and purification of the faculty of reason and perception. None would deny that a perfect reason is an indispensable requisite for a student of philosophy. Hence it is quite essential that the study of Vedanta must be preceded by a virtuous and strictly well-disciplined life and conduct and when thereby there is चित्तशुद्धी (purity of mind) then the study of the Vedanta would produce the object aimed at by the philosophy, it being obvious that the study of the Vedanta is not for gaining any worldly things but for rising above Samsara and for attaining the real state of bliss, which is the nature* of the Atma. This is the end and aim of the study of the Vedanta philosophy.

* Compare in this connection the Bhagawadgita verse :—

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।

यस्मिन् स्थितो न दुःखेन गुरुणापि विचाल्यते ॥

Americans and Europeans are undoubtedly very highly educated and advanced people. Their highly developed intellects entitle them to raise questions which it is difficult sometimes to answer properly. But we humbly believe that the sublime problems about the Para-Brahma are not to be solved by mere intellect alone. There is certainly need of study and practice because the Brahma is beyond human intellect and human reason. Even properly trained human intellects can apprehend but feebly the unknowable-Brahma. In this connection we briefly notice the puzzle of Lord Ronaldshay in the Vedanta philosophy. Maya, Avidya (nescience) lies at the root of his puzzle. If the noble Lord but thinks for a while, he will find that there are even earthly things which human intellect cannot properly understand. Human intellect is not expected to go to the higher region for which it is not fit. The puzzle about the phenomenal world vanishes when the force of Maya, sufficient to keep us away from Brahma, is taken into consideration. We do not wish to enter into the discussion of this puzzle as we have said much about Maya and her power in the preceding pages.

CHAPTER VI

Now we should like to say something particularly on the present discontentment prevailing furiously in India and also to some extent in the whole world. What is at the root of all this trouble? A disregard of the immortal and sublime advice of Shree Ram, Shree Krishna, Shree Buddha and Lord Jesus Christ—a disregard of the principle of अहिंसा परमो धर्मः (Non-injury is the highest religion). This blessed principle was inculcated thousands of years ago by the Incarnations of the Almighty, who came on this earth for the peace and well-being of humanity. But that blessed advice has fallen on deaf ears, as the great German war, off-spring of devilish ambition, has well pointed out. That Titanic war has thrown the world into a miserable condition. Nations and communities are now ready to fly at one another's throats. The picture is sickening and heart-rending. In India the Mohomedan community has forgotten the noble words of the Mohomedan saints like Maulana Hasrat Roomi, Samso Tabraj, Mansoor Shah, Shaikh Sadi and others, who have in their highly respected books preached the sublime doctrine of अहिंसा (Non-injury) in the following manner:—

(a) केवचप्पा न दिहम वीजुज्जोस्त
हर्चवीनीकेविदी महरि ओस्त

- (b) शुनीदंके मदीने राहे छुदा
दिले दुप्पनाहं न कर्दं तंग
- (c) मवायमहुंमाजार हुमचख्वाहीकुन्
केदरशायितेमार्गे अगई गुन्हाहेस्त ॥ १ ॥
- (d) जालिमकी उमरकोती

Translation:—

- (a) With the eye of (thy) mind see every one as a friend. Whatever thou seest, know it as a manifestation of the Almighty.
- (b) I have heard that persons, sincerely devoted to the path of the Almighty, do not give pain even to the minds of their foes.
- (c) Do anything you like except oppressing and giving pain to human beings, because in my Law of religion there is no greater offence than oppression and giving pain to human beings.
- (d) A tyrant's life is short.

Is this noble advice of Mohomedan saints to fall on the deaf ears of our Mohomedan countrymen? Would our Mohomedan friends pay due attention to these noble words of the Moslem saints? Nothing gave us greater pain than to find that a meeting of Mohomedans in Sindh expressed satisfaction at the murder of Swami Shraddhanand, when even the Aman-e-Afghan, the official Gazette of Afghanistan,

had expressed sincere regret at the revered Swamiji's murder, emphatically declaring that such a murder had no sanction of the religion of Islam.* The Indian Mohommedans should take a lesson from the official Gazette of Afganistan, the late ruler of which

*We take this opportunity of publicly thanking His Majesty the Ameer, King Amanulla Khan of Afghanistan for his noble spirit of toleration and justice to his Hindu subjects.

—'अमान-इ-अफगाण' या अफगाणिस्थानच्या सरकारी वृत्तपत्रांत स्वामी श्रदानंदांच्या खुनासंबंधी दुःखप्रदर्शन केलें असून 'एका मुसलमानानें खून केला असला तरी इस्लामी धर्मास तो संमत नाही' असें म्हटलें आहे !—*Kesari*.

—अफगाणच्या अमीरांना कांहीं सिलाफती मुसलमानांनीं वेथील हिंदूंना हाकून लावण्याबद्दल विनंति केली होती. परंतु अमीरांनीं अशा मूर्ख लोकांनाच आपला देश सोडून बाटल्यास जा, पण हा प्लेम येथें पसरवूं नका म्हणून सांगितलें.

—*Swadharma, Nasik 25th August 1927.*

"According to the *Pratap*, a vernacular daily of Lahore a deputation of the Khilafat Committee recently waited upon the King of Afghanistan at Kabul and requested him to expel Hindu and Sikh subjects from his country because the deputation alleged they were indulging in abusive language against the Prophet Mohommed and other big Paighambars of Islam.

The King is understood to have turned out the Khilafatists from his country after giving them the reply that he loved both sections of his subjects equally, that the relations between the Hindus and the Mohommedans in his country were quite peaceful and that he did not wish to go against the precedent of his ancestors. The Khilafatists are understood to have returned to India after the failure of their mission.

The King recently attended a jirga of Frontier tribesmen, who are not under his direct sway, and, after delivering a speech in which he asked them to remain peaceful, faithful and loyal, he gave away prizes in cash and foodstuff. The Queen also attended the function and made a similar speech and awarded prizes in the shape of ornaments and money to the womenfolk."

—*Times of India, 27th September 1927*

H. M. Ameer Habibullah Khan had publicly denounced the slaughter of cows in India in His Majesty's famous speech at Delhi. Yet Indian Mohommедans, most of whom are Hindus converted to Islam, take pride in cow-killing! Is it not a pity, a calamity for India?

Is it not a pity that the Indian Mohommедans are disregarding the noble words of their saints as well as of their co-religionists in other countries? अहिंसा (Non-injury) is as much advocated by Hinduism and Christianity as it is by Moslem saints. Yet in India a sad spectacle of injury (हिंसा) and aggressiveness is the order of the day and every day the Daily news-papers generally contain disgusting accounts of riots, aggression and forced conversion!

Force would beget force*. Generally force never prevails so much as love (प्रेम) does. The

*How force begets force will be well understood by the following incident. A temple of Shree Rama was in need of repairs. The owner of the temple applied for permission to the Mohommедan Durbar which not only refused the permission prayed for but ordered that the temple should be removed within a certain time from the main road where it stood! The owner of the temple was extremely dejected but fortunately, he was advised to approach the Ruler of a neighbouring Hindu State for intercession in this matter. The said owner accordingly approached the Maharaja who, it is alleged, wrote to the Mohommедan Durbar that in case the temple of Shree Ram was demolished and thereby the Hindu religion insulted, he (the Maharaja) would raze to the ground all Mosques on the main road in his Capital! Happily the temple of Shree Rama yet stands well-repaired, where it was in the Mohommедan Capital and the mosques are not demolished in the Hindu Capital! Thus force cured force! Another incident of a similar nature is given in the next paragraph.

spirit of hooliganism and rowdism, which is rampant in the lower sections of the Indian Mohomedan community, has produced a reaction in the proverbially 'mild' Hindus and the result is the awful scene of riots and bloodshed, sanctioned neither by religion nor by philosophy. Is forced conversion to a faith enjoined by any religion? On this unpleasant subject it is necessary to dwell in order to show that not only religion but even ordinary morality would not tolerate such scenes as India is witnessing at present. What earthly good would come out of this dreadful disregard of religion (मन्य) and morality? What is the panacea for such a condition of evil? Is the work of proselytism to be carried on at the point of the bayonet? Force and fraud should have no place in the work of proselytism.

Is religious fanaticism a virtue in the twentieth century? We wish to present to our readers a very remarkable incident which occurred in the eighties of the last century. It will fully convince our readers

* One should be grieved to find that the cause of the Lahore riots was an indecent assault on a Sikh woman, as the following extract shows:—

"Mohammad Iqbar, who was sentenced to six months' rigorous imprisonment by the city magistrate of Lahore, on a charge of alleged indecent assault on a Sikh woman, has filed an appeal before the Sessions Judge who has released him on bail. This case is alleged to have been the original cause of the tension between Sikhs and Muslims in Lahore which resulted in the recent riots!

—*Times of India.*

that force always begets force and that in religious matters undue force is entirely of no avail. "In the Bhopal State a Hindu temple was ordered to be demolished by the Bhopal Durbar. This matter reached the ears of several influential persons in Indore. They brought it to the attention of his Highness the late Maharaja Shivaji Rao Holkar who wrote to the then Ruler of Bhopal that the temple if possible might be saved and thereby the Hindu religion might not be insulted. The late Maharaja emphatically said in his letter, which was sent through the Central India Agency, that if such unnecessary insults were offered to the Hindu religion in Bhopal, he (His late Highness) had also the power to give *tit for tat* in the Indore State !

His Highness the late Maharaja Shivaji Rao desired that the matter might be amicably settled but in case the Hindu temple were demolished he (the late Maharaja) would raze ten mosques to the ground for this one temple and stop all amenities to Muslim Dargas in his state."^{*} Happily the result was an amicable settlement. The then Ruler of Bhopal met the wishes of Maharaja Shivaji Rao by saving the Hindu temple and the unpleasant affair ended

* This incident was related to me by Thakur Chain Singh Bhaiyasahib Maukari, when I was discussing a philosophical point with Sardar Changan Sabib. Thakur Chainsingh told me that in his presence in the Palace the late Maharaja Shivaji Rao Holkar ordered Mr. Nadkar, the Secretary, to send the above-mentioned letter to the then Ruler of Bhopal through the Central India Agency.

satisfactorily. The morale of the whole affair is that Rulers should consider themselves as the protectors of all the subjects, following different faiths, in their states, considering, like Shivaji and Akbar, that religious toleration is a great virtue in ruling their States.

Hinduism, Christianity and Islam strongly denounce the dreadful scenes which are occurring in India at the present day. The peace and well-being of humanity will never be ensured until the higher ideals of philosophy are preached by those who are the leaders of the various communities.* No reli-

* Sir Sankaran Nair has duly criticised the conduct of some members of the Mohommedan community of the present day in his Presidential speech at Nagpur. Are indecent assaults on Hindu women a source of pride or glory? Are such acts sanctioned by any religion? The object of this publication is the dissemination of the higher principles of the Vedanta philosophy, which will certainly conduce to the peace and well-being, not only of India but of the world at large. I take this opportunity of giving two extracts from the Times of India and request our Mohommedan friends that they may do their best in precluding the possibility of such heinous acts :—

"Further details of the disturbances at Bareilly show that a Hindu temple was forced into by a Muslim mob, the defenders having been overpowered, and idols broken to pieces. The Deputy Collector who accompanied the procession is lying in the hospital having sustained serious injuries."

"Four Mohomedans have been arrested in connection with the burning of a Hindu temple outside Bhati Gate during the Lahore disturbances and further investigation is continuing. Two Mohomedans have been arrested and challaned under Section 307 I. P. C. for the alleged attempt to murder Dr. Trilokchand.

gion and philosophy can tolerate such despicable acts* of aggression and violence as this sacred land—the Aryavarta of the great Rishis and the home of the venerable founders of religious sects who all preach

* We beg to ask our Mohomedan friends whether the scene as described in the following extract is edifying and creditable to the culture of Islam. We will not cite sad incidents which Indian history records about Moslem fanaticism. But very recent incidents must be brought, in a conspicuous manner, to the notice of our Mohomedan readers in order that they may use their influence and efforts to obviate a recurrence of the same. Is the culture of Islam to wage a war against Hindu temples in the twentieth century?

"The Allahabad Ramlila Committee have resolved to abandon the Ramlila procession this year also as a protest against the attitude of the District authorities. This is the third year in succession that the Allahabad Hindus have abandoned the celebrations.

The "Leader," commenting on the position, says: "The Hindus have been smarting under a sense of injustice and the feeling of bitterness will continue to rankle in their hearts until their wrong is redressed."

"News has reached here from Saharanpur that a student of the Arabic Madrasah, led by curiosity or perversity it is not clear, tried to get into a Hindu temple, situated in a garden outside the town of Deobind, but was prevented from doing so by the mali on duty, who remonstrated with the trespasser and took him to his master who let him off with a warning that a repetition of such reprehensible conduct would be reported to the Principal.

The boy went back to the school and narrated to his Muslim friends what had happened. Having worked themselves up to a fanatical fury, some fifty of them it is alleged, rushed to the scene of occurrence, defiled and damaged two of the images and beat whomsoever they came across, two being Sadhus and one a Brahman."

Authentic details of the incident are not yet to hand."

—*Times of India, 6th August 1927*

the sublime principle of 'अहिंसा' as the first essential condition of religion—is witnessing at present. Go to the root of any religion and you will find that such acts are vehemently denounced by the spirit of that religion. Yet the descriptions of such devilish acts have to be read daily as soon as the daily newspapers are opened. The scene of Muslim aggression and Hindu submission, and occasional retaliation is certainly a heart-rending one and yet such acts are alleged to be going on for the sake of religion! We sincerely hope that the leaders of the Mohommedan community will use their best endeavours in stifling such a spirit, if at all it is found in their schools and colleges. Otherwise baneful consequences will surely follow to the detriment of the peace and prosperity of India and of the Indian progress as a whole.

It is no doubt a duty, howsoever unpleasant it may be, of every Indian to find out the cause or causes, of the present disturbances and riots. It seems that the Mohommedan community does not look with a friendly eye on the activity of the Arya Samaj. If persons like Mr. Mohommed Amin, Barrister-at-law, publicly exhort Moslem audiences to take a vow to convert at least three Hindus to Islam in every ten years of their lives*, then have not the Arya Samajists a right to protect the Hindu com-

*Mr. Mahomed Amin's speech is not given. We are sorry to find that Mr. M. Amin, who, as the following shows, was a Hindu converted to Islam, is now so deadly hostile to his former co-religionists and countrymen :—

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munity from destruction? Have the Hindus no right to re-claim those who had left the Hindu community by conversion to other faiths? We cannot help observing here that the object of persons like Mr. Mohommad Amin in their attitude against the Hindus is, in our opinion, obviously political rather than religious and philosophical.*

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—ज्याची दफोलीची सनद रद्द केली आहे ते वं. महंमद अमीन (सावर-
चंद) आपली आगलावी जिभली घेऊन सिध्दांतांत मुक्तेच फिरून आले. सफर
येथे भाषण करतांना त्यांनी सांगितले की, प्रत्येक मशिदीत २१३ गाई पाऊन
ठेवाव्यात. हिंदू मशिदीपुढे वाजवण्याचा हट धरतील तर तत्काल त्या गावी
दारांत कापाव्यात. यामुळे ते हट धरणार नाहीत. —स्वधर्म, ११-८-२७

* "Again we ask our Mohomedan neighbours to bear in mind the noble advice of the Mohomedan saints and to extend the same catholic treatment to others, which they claim for their community. Have not the Arya Samajists the right to follow their path of religion? Have they not the same right to propagate the teachings of "Satyarth Prakash" as the Mohomedans have to spread the teachings of their sacred Koran? Do unto others as you would be done by.

"The All-India Aryan League at a meeting resolved to urge every Arya Samajist to sign a pledge that he or she would always keep a copy of the "Satyarth Parkash" and propagate its teachings and would be prepared to sacrifice all to defend the sacred book. The pledge concludes as follows:—"My services will be always at the disposal of the All-India Aryan League to defend the "Satyarth Parkash".

The resolution, it is understood, has been passed as a reply to the Moslem demand of forfeiture of the "Satyarth Parkash."

Times of India, 9th September 1927

We reproduce here two extracts: (a) Moulana Mohomed Ali's speech at Lahore as it shows the spirit in which it is delivered, (b) The attack on Mr. Rajpal.

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We have already given an extract from a weekly paper in which His Majesty King Amanullah

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At a public meeting held to-night under the auspices of the Anjuman-Muin-ul-Islam, Maulana Mohommed Ali declared that the primary need of Muslims to-day was not economic progress but strength of faith in Islam. He regretted to hear Muslims, who formed 55 per cent. of the population of the Punjab, complain of oppression by the Hindus. He considered that making such a complaint was an insult to Islam; for it meant that Muslims had fallen from the ideal that each Muslim should be more powerful than ten non-Muslims. He exhorted Muslims to be desirous of peace and avoid fighting with Hindus, but if it fell to their lot to receive arrows or sword, let it be on their chests and not on their backs. He complained that Punjab Muslims were not setting an inspiring example to the provinces with a smaller percentage of Muslim population.

In reply to a question regarding Mr. Rajpal, the publisher of the pamphlet *Rangila Rasul*, the Maulana said that they should forgive him and pray that he might accept Islam.

"The *Rangila Rasul* affair has had a sensational echo. It appears that this morning at nine o'clock Mr. Rajpal, the author of that pamphlet, was the victim of an alleged murderous attack by a Mohomedan, aged 40 years, but fortunately without fatal consequences.

According to one version of the affair, Mr. Rajpal was standing at the entrance of his shop at Lahore along with Swamis Vivekanand and Swatantranand when the alleged would-be assassin rushed up, jumped upon Mr. Rajpal, threw him into his shop and stabbed him with a knife injuring his victim on the right arm and on the left side of the chest.

Swami Swatantranand instantly fell upon the assailant and held him under firm grip while Swami Vivekanand went for help and brought the police who arrived at once under Mr. Mani Ram Bawa, Deputy Superintendent, Anarkali Police Station. They came in time to avert an ugly situation and took the accused into custody.

All at present is calm in the city.

Mr. Rajpal was admitted into Mayo Hospital, where his wounds were dressed and he appears to be in no great danger."

Khan of Afghanistan reprimanded the Khilafist Mahommedans, who had approached His Majesty with a request that the Hindus may be driven from Afghanistan. His Majesty emphatically told the Khilafist Mahommedans to leave Afghanistan, if they liked, rather than spread the 'plague' of Hindu hatred in Afghanistan. Is it not a pity that the independent Mahommedan Ruler of Afghanistan should teach religious toleration to the Indian Mahommedans and yet the Indian Mahommedans, who have been our countrymen and neighbours so long, should be on the war-path against the Hindus? By the way, it is also worthy of notice that though the Turkish nation has dispensed with the Khalifa, some of the Indian Khilafist Mahommedans are prominent by their ceaseless activity against the Hindus, who helped the Mahommedans with liberal donations during the Khilafat agitation?*

* Is Ramalila an objectionable affair? Why then should the powers that be throw an obstacle on the path of the Hindus?

"Prof. Tarachand Gajria moved a resolution of censure on Government for their alleged pro-Moslem policy and their 'shyness' in prosecuting Muslim authors for certain named scurrilous publications. One resolution urged all Arya Samajists to organise 'Vir Dals.' The Hindu panchaits were asked to introduce Vedic instructions in the educational curriculum of their children and to look after Hindu educational institutes with proper zeal."

Times of India, 26th September 1927.

In short it seems that now-a-days the Indian Mahommedans, most of whom are Hindu converts to Islam, have sympathy for Algerians, Syrians, Turks and Kurds, but they have small sympathy with their countrymen and neighbours the Hindus! Does not the sacred Kuran preach the noble ideal of 'love your neighbour'? We think that the present attitude of the Indian Mahommedans is not only against the advice of the worthy Mahommedan saints mentioned in the preceding pages but even inconsistent with the spirit of Islamic* culture.

* We reproduce here the following from the "Times of India" for the perusal of our readers. Is the advice given to the students a desirable or praiseworthy one? Is it worthy of being implanted on young and impressionable minds? We feel sorry for the narrow-minded and poor views of the Moulvi Sahib. More comment is unnecessary:—

"Under the auspices of the Muslim Students' Union a lecture was delivered at the Poona Agricultural College yesterday by Moulvi Rafiuddin Ahmed, M.L.C., when the Honourable Sir Ghulam Husain Hidayatullah, Minister of Local Self-Government, presided.

In the course of his lecture the Moulvi Sahib pointed out that the present rivalry between Muslims and Hindus was not concerned with swords and arms but with schools and books, and he said that one had to fight for one's community, not on the battlefield, but in schoolrooms and college lecture rooms. The Moulvi Sahib went on to say that the Muslims must march in healthy harmony with their non-Brahmin friends in order to fight against their common enemy the Brahmin. In

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We conclude this chapter by requesting the Mahommedan leaders to do their best to stifle the baneful attitude of the lower sections of the Mahommedan community and thereby to ensure the peace of India. We request them to bear in mind the noble words of the Moslem saints and of the late Mr. Justice Badruddin Tyabji :—‘We are all Indians first and of our own community afterwards.’*

We sincerely trust that the spirit of Islamic culture and preachings of Mahommedan saints will prevail eventually in spite of the endeavours of short-sighted Moulavis, devoid of the high ideal of

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summarising the speaker's remarks, the Honourable Sir Ghulam Hussain deplored the fact that the Hindus and Mahomedans who had lived together for centuries should fight against each other, and he pointed out that it was very foolish for the Hindus to believe that they would some day turn the Muslims out of India, as it was equally foolish of Muslims to think that they would drive the Hindus out of the country. In conclusion, the Minister reminded the students of the past glories of their ancestors and urged them to rise to the same heights."

* "We believe firmly that the revelations of the saints and sages and seers everywhere are one. God is One, spirit is One. We are all children of the One; and we cannot be that One and love that One unless our love makes us include all His children,—east, west, north, south, everywhere. To uphold this unity is the chief aim of our work."

• Swami Paramananda.

“अहिंसा” (non-injury) and good will towards all mankind.*

* What a pity it is that even the recital of the Mahabharata should be a cause of a riot? We refrain from further comment upon such obviously unjustifiable instance of religious intolerance as is exhibited in the following extract :—

“ A serious Hindu-Mahomedan riot broke out in Ahmedabad on Sunday, when Mussalmans took exception to a recital of the Mahabharata by a Brahmin. The recitals were stopped at the request of the Police but the Moslems who had already been incensed soon got out of control. The Police, who were fortunately prepared for all emergencies brought the situation under control before it had assumed a serious aspect.

Nevertheless, 4 Mahomedans and 6 Hindus were injured, one of the former lying in the Civil Hospital in a serious condition. Several arrests have been made by the Police, consisting solely of Muslims.”

Times of India, 13th September 1927.

CHAPTER VII.

In this Chapter we wish to give some extracts from the works of the celebrated savants of the West in praise of the Vedanta philosophy. Young India's knowledge of the Sanskrit language is not such as to understand the standard books of the Acharyas on this subject. There is also a tendency now-a-days to appreciate Indian virtues when they are brought to the notice of Young India by European writers! In our opinion the late Right Hon'ble Dr. Max Muller and Prof. Paul Deussen deserve the credit of resuscitating the study and the dissemination of the Vedanta philosophy not only in India but in Europe and America also.

(1) "In the whole world, there is no study so beneficial and so elevating as that of the Upanishadas. It has been the solace of my life; it will be the solace of my death."

—*Schopenhauer.*

(2) "It is impossible to read the Vedanta or the many fine compositions in illustration of it without believing that Pythagoras and Plato derived their sublime theories from the same fountain with the sages of India."

—*Sir William Jones.*

(3) "When we read with attention the poetical and philosophical monuments of the East, above all those of India which are beginning to spread in

Europe, we discover there many a truth, and truths so profound and which make such contrast with the meanness of the results at which the European genius has sometimes stopped, that we are constrained to bend the knee before the philosophy of the East and to see in the cradle of the human race, the native land of the highest philosophy."

—*Victor Cousin.*

(4) "Even the loftiest philosophy of the Europeans, the idealism of reason as it is set forth by the Greek philosophers, appears in comparison with the abundant light and vigour of Oriental idealism like a feeble Promethean spark in the full flood of heavenly glory of the noon-day Sun, faltering and feeble and ever ready to be extinguished..... The divine origin of man is continually inculcated to stimulate his efforts to return, to animate him in the struggle, and incite him to consider a re-union and re-corporation with the Divinity as the one primary object of every action and exertion."

—*Frederic Schlegel.*

(5) "Whether religion leads to philosophy or philosophy to religion, in India the two are inseparable, and they would never have been separated with us if the fear of man had not been greater than fear of God or truth."

—*Max Muller.*

(6) "If man is to attain to the goal of life in the harmonious development of all his powers, physical, mental, moral and spiritual and after leading a

happy life here to pass on to his everlasting bliss hereafter, then that is possible only by imbibing the spirit of the sages, the Rishis of Ancient India. The importance of its ancient civilization and its ideals was fully realized by the late Prof. Max Muller."—Rai Bahadur Lala Baijanath, Late Chief Justice of Indore.

(7) "In the same way the growth of the Divine idea is laid bare in the Vedas as it is nowhere else.....as early a writer as Yaksha, about 1500 B.C., has formed to himself a systematic theology, may he declares that owing to the greatness of the Deity that the one Divine self is celebrated as if it were many. It was this treasure of ancient religious thought which the sages of the Upanishadas inherited from their fore-fathers, and we shall now see what use they made of it, and how they at last discovered the true relation between what we call the Divine or the Infinite, as seen objectively in nature, and the Divine or the Infinite, as perceived subjectively in the soul of man. We shall then be better able to understand how they erected on this ancient foundation what was at the same time the most sublime philosophy and the most satisfying religion, the Vedanta."

—*Max Muller.*

(8) "However poetical and sometimes chaotic the language of Upanishadas may be, Shankar, the author of the great commentary on the Vedanta Sūtras knows how to reason accurately and logically,

and be able to hold his own against any opponent, whether Indian or European." —Max Muller.

(9) "My admiration for the sublime teaching of the Vedanta philosophy is no less and I am prepared to maintain that the differences prevailing between the followers of that great school of thought and ourselves arise merely from a mis-representation of texts."—Address by Mr. C. R. Jain, President-Elect of Syadvad Jain Mahamandal, December 1913.

(10) "In the whole literature of the world there are few poems worthy of comparison, either in point of general interest, or of practical influence, with the Bhagawadgita. It is a philosophical work, yet fresh and readable as poetry; a book of devotion, yet drawing its main inspiration from speculative systems, a dramatic scene from the most fateful battle of early Indian history, yet breathing the leisure and the subtleties of the schools; founded on a metaphysical theory originally atheistic, yet teaching the most reverent adoration of the Lord of all; where shall we find a more fascinating study?"—"Gita and Gospel" by Dr. J. N. Farquhar, M. A., of Christ Church, Oxford.*

* Sir Ali Imam wrote to me as follows in admiration of Shree Bhagawadgita:—

"I am myself a great admirer of this wonderful book."

Abul Fazal, the Poet Laureate of the Court of the Great Emperor Akbar has rendered Shree Bhagawadgita into a metrical translation (in Persian verse) and this metrical translation is exceedingly well done. It is said that it is very widely read by the Sufists of India and Persia. The Sufists are, certainly, much influenced by the Vedantic thought of India.

CHAPTER VIII

(a) We have already alluded to the charge of idleness hurled by some thoughtless persons against Vedanta, which we need not notice any further.

(b) Some thoughtless persons have even gone to the length of alleging that Shree Bhagawadgita the essence of the Vedanta philosophy, inculcates defiance of Law! Nothing can be more absurd than this allegation*. In fact it is so groundless as to need no notice and no further refutation. The charge is as absurd as to indict the author of a dictionary of murder simply because the dictionary contains the word 'murder'!

(c) All such persons who hurl such groundless charges against the 'Bhagawadgita,' the authoritative and sacred work on the Vedanta, should remember that after teaching 'Gita' in eighteen chapters to the great disciple Arjuna, Shree Bhagawan Shree Krishna enjoined Arjuna to fight for a righteous cause and not to sit at home in idleness. A Vedantee has a different frame of mind, while performing all the duties in life. It is impossible for

* Mashirud Dowlah Rai Bahadur Munshi Nanak Chand, C. S. I., C. I. E., the late Minister of Indore State, has ably refuted this stupid charge in his book entitled "Hinduism," published in 1913—*vide* page 26-31. I am sure that the worthy Dewan's weighty words fully explode the foolish charge, if at all any refutation is needed.

a Vedantee to remain idle or indifferent to duty in all its forms. Eminent Hindus should think twice before bringing such ridiculous charges against Vedanta, without properly understanding the subject and the responsibility of speaking in such a senseless manner about the sublime philosophy, which has been held in the highest esteem by the wisest savants of the past and the present times*.

* Says Shree Bhagawadgita :—"मामनुस्मर युयु च" "Remember Me, and fight (for your cause.)" Again the Lord Shri Krishna says:—"छुद्रं हृदयदीर्घल्यं त्यक्तवोस्तिष्ठ परंजय" "Leave aside your mean weak-heartedness and stand up (be ready for fight) best of devotees." Is there a tinge of idleness in the advice of Sri Krishna to his great disciple the noble-hearted Arjun? More on this point is unnecessary.

CHAPTER IX

Vedanta and Buddhism.

In my edition of "Shree Bhagawadgita" I have exhaustively treated this subject and shown how Buddhism is a branch of Hinduism, protestant Vaishnavism, based on the Dnyana Kand of the Vedas (the Upanishadas, the Uttar Mimansa). Shree Bhagawan Buddha, the ninth Avatar (Incarnation) of the Almighty Shree Vishnu, is worshipped by all Hindus at Buddha Gaya as "the Vishnupada," which is equally the object of worship and veneration of the Japanese, the Chinese, the Siamese and other Buddhist countries. Lord Buddha has declared emphatically that he had founded no new religion but had only removed the dust that had accumulated on the old religion by the lapse of time. In this connection Shree Kṛishna has said in the Bhagawadgita as follows:—

यदा यदाहि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ १

परित्राणाय साधूनां विनाशाय च दुष्टताम् ।

धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥ २ ॥

Translation :—"Whenever there is decline of righteousness and rise of sin, then I create Myself for the protection of the good (साधू) and the

destruction of the wrong-doers and for the establishment of Dharma (Righteousness) at the end of each Yuga (period)."

The Divine Avatar Shree Bhagawan Buddha came to this Earth for the stopping of cruelty and for preaching the sublime principle of 'अहिंसा' (non-injury to all) for the peace and welfare of the world at large. Buddhism is undoubtedly Hinduism just as Jainism and the other religious sects which have sprung up later on in India are, and the Budhists, the followers of Shree Bhagawan Buddha, are certainly Hindus*. I am glad to observe that the arguments and the evidence which I have adduced in this connection in my 'Bhagawadgita' published in 1916 were warmly received by illustrious scholars like Lokamanya Tilak, Sir John Woodroffe and many others.

* Details on this subject are given in a separate chapter. We are glad to find that this subject is now engaging public attention. The Jains, Budhists, and the Sikhs are undoubtedly Hindus. In this connection we notice the proceedings of the meeting at Kirkee and heartily support them :—

"A crowded meeting of the inhabitants at Poona and Kirkee was held last evening in the Kirkee bazaar under the Chairmanship of Mr. N. B. Chandrachud, M. L. C., to protest against the election rules relating to the Kirkee Cantonment, which excluded Jains, Sikhs and Budhists from the head "Hindus" and included them under the head "Others".

In pointing out the importance of the meeting, Mr. Chandrachud emphasised that, whereas the public demanded a common electorate, Government had given them a communal one. He went on to explain how the Jains were for all

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I rejoice to find that eminent leaders of the Hindu community like the Hon'ble Pandit Madan Mohan Malaviya, Sir Tej Bahadur Sapru, H. H. the Maharaja of Darabhangra, Sir Shankar Rao Chitnavis of Nagpur, Seth Narottam Morarji of Bombay and Sir Sankaran Nair have also recently endorsed my views about the Buddhists being undoubtedly Hindus. In this connection I had written a letter to Mr. Naoshiro Fukushima, when he visited India and copies of it were sent by me to the abovementioned Hindu leaders*. It is also

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practical purposes Hindus, pointing out that the Hindu law was applicable to them and that their marriages were celebrated by Brahmin priests and that the civilisation and traditions of the Jains were identical with those of the Hindus. Such being the case he pointed out that the Jains should be included in the category of "Hindus" and excluded from that of "Others."

The following resolution was unanimously adopted after a few speakers had supported it on historical and religious grounds: "This meeting protests strongly against the classification shown in Schedule No. 1 of the Electoral Rules of the Kirkee Cantonment Board in which Jains, Sikhs and Buddhists are classified among "Others" instead of being classified with "Hindus." In the opinion of this meeting such a classification is opposed to the feelings and traditions of the Jains, Sikhs and Buddhists."

The meeting terminated with the appointment of a Committee to take the necessary steps, with Mr. N. B. Chandrachud as President.

* The following is a copy of the letter addressed by me to the Japanese scholar Mr. Naoshiro Fukushima:—

"Allow me kindly to express my heartfelt joy on reading about your visit to Poona and your deep interest in the

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highly gratifying to note that the Hon'ble Pandit Madan Mohan Malaviya* and Dr. Moonje had †

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Sanskrit Language. In my edition of "Shree Bhagawadgita," I have said much about Shree Bhagawan Buddha, the ninth Avatar of the Almighty, and His resuscitation of the Hindu Religion. After showing how Buddhism is essentially based on the Upanishada (Vedanta or the Dyana-Kanda) portion of the Vedas, I have expressed my views to the effect that Buddhism is Protestant Vaishnavism i.e. Vaishnavism freed from Karma-Kanda (rituals, etc.) of the Vedas. As such, Buddhism is certainly not separate from Hinduism. In fact the Lord (Shree Bhagawan Buddha) had inculcated principles of compassion and, knowing that rituals had engrossed the attention of the Hindus rather too much, he enjoined that Salvation was attainable more easily by Divine knowledge than by rituals, etc. Buddhism is, obviously, an aspect of Hinduism, Vedantism, and the Lord Shree Buddha, whom we worship at Buddha Gaya, as incarnation of the Almighty Shree Vishnu, emphasised the point that knowledge (Divine) led to salvation.

I again express my joy on reading about your visit to India and will be glad to send you my "Bhagawadgita" on hearing from you."

2nd January 1927.

* "The All-India Hindu Mahasabha passed a resolution, expressing sorrow at the death of the Japanese Emperor, greeting the new Emperor, and wishing the Japanese to grow in prosperity and power during his regime.

Pandit Malaviya, the President, pointed out that the Japanese were Buddhist Hindus and, therefore, the resolution was called for.

At to-day's meeting of the Congress Working Committee, there was a short discussion about the recent developments in China and the following resolution was passed: "The Working Committee of the Indian National Congress assures its Chinese brethren of its fullest sympathy in their struggle for freedom and calls upon the Government of India not to allow Indian troops or resources to be used against China."

Hindu Mahasabha at Patna, 18th April 1927.

† Dr. Munje, the President, put from the Chair a motion

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discussed this subject before the Hindu Mahasabha, while sending their messages of condolence and sympathy to the new Emperor of Japan and to the Chinese, wishing the latter prosperity and liberty. Before concluding this subject I would like to say something in refutation of the wrong views of Dr. Rhys Davids, regarding Buddhism being an atheistic religion. Religion atheistic! Religion is the path to approach the Almighty. Can a religion therefore afford to be in any sense atheistic? It is an allegation which is on the face of it untenable. I have said much on this point in my 'Bhagawadgita'. In this work I refrain from saying more than that Sir John Woodroffe* and other scholars have also

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sympathising with the Chinese disapproving of the "unjust endeavours of Foreign Powers," and hoping for a speedy settlement, leading to Chinese liberty. The motion was unanimously passed.

* Sir John Woodroffe wrote to me the following letter when I had referred this point to him.

Letter from the Hon'ble Justice Sir John G. Woodroffe, Kt., M. A., BAR-AT-LAW, Judge, High Court, Calcutta, 4 Camac Street, Calcutta, 23rd March 1918 :—

I have delayed to acknowledge your kind gift of your Edition of Bhagawad Gita as I wished to look through it first. This I have been able to do in part and think that your book will be useful. I agree with much that you say about Buddhists and others, being forms of the general Bharat Dharma.

I think the erroneous notions which prevail are due to a dispute of words as regards Atma. The Buddhists use that word in one sense and the Hindus in another. The void (shunya) is certainly not "nothing" as some Europeans

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shown that Dr. Rhys Davids is far from correct in his views. Our readers should bear in mind that Bhagawan Shree Buddha is the ninth Avatar of Shree Vishnu and worshipped by the Indian Hindus and the Buddhist Hindus at Budha Gaya, as already observed. Shree Buddha's very life, conduct and teachings fully disclose that he inculcated a pure Vedantic and virtuous mode of life. The following verse will be very interesting in this connection* :—

द्रष्टुमे श्रुयति वा शरीरम् । त्वमस्ति मांसं किञ्च प्रयाति
वप्राप्य प्रज्ञां बहुजन्म दुर्लभा । नैवासनैरेहमिदं गच्छत्यति ॥

This was the firm resolve of Shree Buddha.

Is there not an echo of the Upanishada view in this—"प्रज्ञानम् ब्रम्ह" ?† Shree Bhagawan Buddha, as mentioned in Shree Bhagawadgita, performed the Tapa, not for Himself but to teach a lesson to the

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ignorantly hold. They do not know what they are talking of. It is only nothing in the sense that it is nothing known to us; that is, it is formless, tasteless, colourless, etc. I am bringing out this year a Buddhist Tantra in which this appears clearly enough. We must remember, however, that there have been a large number of philosophical Buddhist schools and we must compare them with the original Buddhist teaching of the Buddha. Many thanks again for your gift. (Sd.) John G. Woodroffe.

* Compare Shri Bhagawadgita in this connection :—

अनेकजन्मसंसिद्धः ततो याति परां गति ।

तत्सर्वयोगसंसिद्धः कालेनात्मनि विदति ।

Shree Bhagawadgita.

* "The 'Aittaryeopanishad mentions the path of attaining the Paramartha by 'प्रज्ञा' "प्रज्ञानात्मनापरमात्मानं विद्धि".

world at large. 'नानवाप्तमवाप्तव्यम् वर्त एव च कर्मणि' (Gita Verse). Shree Krishna and Shree Buddha are Avatars (Incarnations of the Almighty). They had to preach a lesson to human beings for guidance. Hence they performed actions in a disinterested, self-less manner for the good and instruction of humanity in accordance with the condition of the Yuga. The misery of re-birth is indeed a terrible misery. Shree Buddha wished humanity to surmount this misery by the path of virtue and the rise of 'ब्रह्म' (Divine knowledge).

Shree Buddha's heart melted into pity at the sight of human misery and He preached the noblest lessons of virtue and 'अहिंसा' for the peace and well-being of the world at large. Until and unless the Divine advices of Shree Rama, Shree Krishna, Shree Buddha and Lord Jesus Christ are followed in action by humanity, the present troubles and the general miserable condition of nations will never be terminated and the heart-rending scenes of fanaticism* will not end.

* "While these pages were being written the venerable Swami Shradhdhanand fell a victim to a Mahomedan fanatic. This dastardly act roused the feelings of utmost indignation in India. Pity it is that behind this desecrable murder of an old and venerable Swamnee, who had just left a death-bed, it is alleged that there existed a plot, a conspiracy! Equally desecrable is the attempt of Mahomedan hooligans to break the image of the illustrious Chhatrapati Shivajee during the procession at Baroda in honour of the Tercentenary Anniversary of that great Maratha hero in a Maratha State like Baroda. Words are insufficient to condemn such dastardly acts of fanaticism. That the image of the Great Shivajee, who

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CHAPTER X

The Spirit of the Age

Not only in India but in Europe and America also the spirit of the age is materialistic and full of disregard for the higher aims of religion and philosophy.* The present age (कलियुग, Kali Yuga) is well described in the Hindu Puranas. We will present to our readers the following verses from the venerable Adhyatma Ramayan, wherein the Kali Yuga and its general spirit are well portrayed in a remarkable manner.

प्राप्ते कलियुगे धीरे नराः पुण्यविवर्जिताः ।
दुराचारस्तास्तर्षे सत्यवार्तापरादमुखाः ॥
परापवादमिरताः परद्रव्यामिलापिणः ।
परस्त्रीसक्तमनसः परहिंसापरायणाः ॥

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never dishonoured the Koran and the Mosques, should be so treated in a Maratha State like Baroda three hundred years after his death, is indeed an incident which deserves the special attention of the Baroda Government.

We sincerely pray that the Government of India and the Baroda Government will trace the conspiracies which led to Swami Shradhananda's murder and the attack on the Palanquin containing the image of the illustrious Shivaji during the procession at Baroda. I also take this opportunity to request the Mahomedan leaders to consider whether such acts are sanctioned by religion.

* What we have said on this subject is endorsed by several influential English papers and by such important persons as the Bishop of London, Mr. James Douglas and others.

देहात्मदृष्टयो मूढा नास्तिकाः पशुबुद्धयः ।
 मातापितृकृतद्वेषाः स्त्रीदेवाः कामर्किकराः ॥
 विप्रा लोभग्रहग्रस्ता वेदविक्रयजीविनः ।
 धनार्जनार्थमभ्यस्तविद्यामदविमोहिताः ॥
 त्यक्तस्वजातिकर्माणः प्रायशः परवंचकाः ।
 क्षत्रियाश्च तथा वैश्याः स्वधर्मत्यागशीलिनः ॥
 तद्वच्छूद्राश्च ये केचिद्ब्राह्मणाचारतत्पराः ।
 स्त्रियश्च प्रायशो भ्रष्टा भर्त्रवज्ञाननिर्भयाः ॥
 श्वशुरद्रोहकारिण्यो भविष्यन्ति न संशयः ।
 एतेषां नष्टबुद्धीनां परलोकः कथं भवेत् ॥

Bishop Henly Henson, of Durham, is quoted thus on the same subject in the *Daily Telegraph*:—

“I am disposed to think that we are living in an age which consciously and unconsciously rejects religion itself. The seed has fallen upon wrong ground. It is an age which is not friendly to Christian character. I think we must be quite honest and acknowledge that the tendencies which are at present prevailing are largely anti-Christian. The works of piety and philanthropy which characterised so great a part of the last century are threatened with failure. The resources of religion, personal and material, are dwindling. And the only movements which attract public sympathy are those which aim at mass-betterment.

Materialism has for the moment triumphed and its triumph can only work out in destruction.

It must always be so. When man rejects his spirit, he perishes."

Mr. James Douglas writes in the *Daily Express* :—"Over all the land the old grey towers and spires of the churches still bear witness to the faith that has grown cold but they are empty churches, and their bells no longer summon the good people to tender meditation and to gentle prayer. England has no time for God. There are, it is true, some churches which are empty, and some which are full. But the empty church is the rule rather than the exception. So is the empty chapel. Never in my life-time has religion ebbed so low. Never has the spiritual pulse of the nation beat so feebly. I set no value upon the rite of church-going as a sign and symbol of moral vitality. Even if all our churches and chapels were closed, we might save our souls alive. But it is the soul of the nation that is empty. "England has no time for God." This is the state in England at present."

In India it is the same, if not worse. Fifty years ago the religious and spiritual pulse of the Hindu community beat more strongly than it does now. Why? because in schools and colleges as well as in Hindu homes, there is, more or less, a disregard of religious instruction. Much harm is done not only to the cause of spiritual and religious progress by the England-returned Indian gentlemen, but even to the general uplift of the country. I have already said something on this point in my book "An Open

Letter to a Young Prince." If any further evidence to corroborate this charge against the England-returned Indians were required, here it is from the lips of Sir P. C. Ray, whose weighty advice should open the eyes of Young India :—

"Presiding over the Khulna District Conference to-day, Sir Prafulla Chandra Ray accused the barristers of the High Court and all England-returned people of being the worst enemies of the country, inasmuch as they considered it a mark of incivility to don swadeshi clothes and use indigenous articles. The extent of mischief done to the country by these people would be clear when the import figures for cigarettes and motor cars into Bengal were taken into account.

"Sir Prafulla pointed out the differences between Europeans and Indians and regretted that even in the face of these they were not at all mindful of the ruin they were bringing on them by imitating English ways of living."

Times of India, 6th June 1927.

There may be some honourable exceptions, but Sir P. C. Ray is on the whole much nearer the truth so far as the majority of the England-returned Indians are concerned. We fervently hope that the claims of religion and philosophy will be duly recognised by Young India, and that the noble ideals of plain living and high thinking may be firmly engrafted on the minds of the rising generations.

We have already said in the preceding pages about the poverty of India and the necessity of a plain living, free from the influence of 'fashions', as fashions are a source of useless waste of money, energy and time.*

What we have said above has been corroborated by the authoritative words of eminent Indian and European savants, by whose noble advice and experience humanity must be guided. What holds good in the case of men applies also to the case of Indian women.

* While Indians are imitating the West, the West is trying gradually to follow some of the higher principles of the East. The following extract shows how the West is being influenced by Indian thought :—

The 'Somerset woman, who has purchased Brownsea Island, in Poole Harbour, is Mrs. Robert Christie, who at present is staying at The Cables, Sea-road, Southbourne, Bournemouth.

She lives a very retired life, but is believed to be extremely wealthy and has a large estate at Marston, near Frome, Somerset.

She is a keen supporter of the R.S.P.C.A., and has been a regular subscriber to the Bournemouth branch. It is said that, when she inspected the island before buying it, she questioned one of the tenants on the estate about a canary which was encaged.

She said she would not allow any birds to be encaged when she took possession, and that she would not permit any birds or animals to be killed.

CHAPTER XI.

What part are the Hindu women to play in the uplift of India? Is there to be a competition between men and women of Hindu homes? This is a very important subject, but it can be very satisfactorily solved by a due consideration of it in the light of the ancient Hindu culture and the present disruptive forces, which are strongly marked by a spirit, not of co-operation but of competition between men and women. According to the ancient Hindu culture (the Shastras), a woman is not only the half of man but even a source of salvation to him.*

वर्धं भार्या मनुष्यस्य, भार्या श्रेष्ठतमः सखा ।

भार्या मूलं त्रिवर्गस्य, भार्या मूलं तरिष्यत ॥

Translation:—"A wife is the half of man; she is his best companion; she is the root of the three aims, *viz.*, righteousness, prosperity and fulfilment of desires, (धर्म, अर्थ, काम); in fact she is the means of salvation.

* The aim of the wordly existence of a Hindu woman is ever as a help to man. There is no rivalry between man and woman. But the following quotation shows how the wind blows in the West: "Woman of to-day has been described as the eighth wonder of the world. Now she is to be found in all sorts of strange occupations undreamed of a few years ago, and she is becoming a serious rival to man".

—H. Horton Holling Worth.

Is this not a noble ideal of a Hindu woman, a Hindu wife? Does this ideal of the Hindu woman require any addition or alteration? Now in order to qualify for such an ideal the education to be given to women must be in agreement with the said ideal. A Hindu wife is, in accordance with this ideal, entirely for her husband and her home.* The education, therefore, to be given to a Hindu woman must be to make her an excellent housewife. If the duties of a Hindu wife are properly performed, they tend not only to make her healthy and happy in this world, but even leave her sufficient scope for Paramartha (higher, spiritual life). Of course a Hindu wife is not expected, by the very spirit of the ancient Hindu culture, to qualify for

* "The third great message of the Vedas is that woman be looked upon as an equal of man, possessing equal rights and privileges. The status of the Aryan woman in the Vedic age was high. She was never married in her infancy, and was allowed to grow up into youthful womanhood in her father's home, and to make a suitable choice of her husband. She was the mistress of her own house, having complete control over the domestic servants, performed the daily worship of Fire and of the Devas with her husband, and was honoured and respected by her husband, children, and relations. Ladies could become Rishis. Ghosa, Lopamudra, and Visvavara composed Vedic hymns, the last performing the duties of a Hotri also at a sacrifice. Vigorous and noble womanhood brought forth vigorous and noble progeny, and the ancient Aryan nation was not a nation of weaklings and cowards, without any stamina or back-bone. Women moulded the minds of their sons, and encouraged them to be brave, truthful and fearless in the expression of their opinions, even on the occasion of the election of a King by the people (A. V. III. 4, 3)."

"Ball-Room" or "The Concert Hall." The home is the proper sphere of woman generally and particularly of the Indian woman, whether Hindu or Mohommedan. In this respect the ideals of the Hindu and Mohommedan women are, with insignificant differences, in general agreement.*

What form should female education take in India? Is the present education given to Indian women satisfactory? On this delicate subject it is not possible to have an exhaustive discussion in this work. Nor is it possible to have a finality of opinion on this question. The education of Indian women through the medium of the English language seems to be of doubtful utility. Their education

* "Is it true that feminine psychology and abilities are essentially different from masculine? There are those, both in the East and in the West, who believe them to be so and insist therefore also on a difference of duties. Hindu thought seems to partially concur with this view. Western feminism, however, has sought to annul this viewpoint by a practical demonstration of the equality of the sexes in all fields of life; and it must be admitted that its efforts have been considerably successful. Equality, however, is not yet proved. The Western opinion is yet divided on the point. And the crucial question has been asked: 'Has woman profited by what equality she has achieved? Is she happier than before? An Italian lady writing in *'Current History'* (New York) says: 'Yes, woman has to-day the vote, glory, power, independence, often has wealth, freedom to do what she pleases; but she does not have love and affection, none to think of her, and of whom she can think; she is alone, alone, desolate——' The writer believes that the essential quest of a woman's life is to love and be loved, and love is based on altruism and unselfishness and is related to sentiment, not to intellect."

must vary according to their circumstances and position in society, always bearing in mind that home is their proper sphere and co-operation with men their proper duty. Is India to witness the scenes of suffragetist demonstrations and riots such as take place in Europe? It is not the intention of the present writer that the Indian women should remain confined to the zenana or the purdah. But at the same time it must be said that an over-dose of liberty is evidently baneful. Woman's existence, independent of man, appears to Indian minds at least some-what abnormal. Hence it was that the ancient Hindu culture required that every man and every woman must be married excepting of course

* "All social changes therefore pertain only to means. These changes are easily judged by their capacity to lead to the realisation of the eternal spiritual goal. Are the critics of Sat Dharma finding other effective ways of spiritual self-realisation for our women? Then they are on the right path. Or do they seek to escape the rigours of this noble ideal in order to waste themselves away in temporal passions? Then they are condemned. For Indian women as well as men, there cannot be any rose-strewn path. Whatever path is chosen, old or new, the journey must always be uphill. The ideal must never be lowered. Only new paths to the summit may be discovered."

—Swami Ashokanand.

We hail with joy the All-India Women's Conference in Delhi. We, however, specially notice the words of the Nagpur delegate, who ejaculated, "We have had enough of men's laws for us, we want to make laws for ourselves!" The name of this blessed delegate is not published in the newspaper report. Comment, of course, is unnecessary.

those rare cases in which the force of unavoidable circumstances prevailed and precluded its possibility.*

Woman, by her very constitution, appears to occupy a position dependent on man. The Hindu Shastras, undoubtedly, tend to this view. Are the Hindus confronted with any necessity to alter this? Would it conduce to human happiness to effect a change in this view? Would the change lead to the attainment of the Hindu ideal of leading a worldly life consistent with the good of the higher, the spiritual life, if woman's existence is allowed to

* "—so not only shall women have, on the authority of the Vedas, the free choice of means for self-realisation, but shall also feel every moment the dignity of spiritual self-hood that confers unwonted purity, strength and sweetness on the human mind. No man or woman, whatever the life he or she chooses, be it domestic or public, can, being inspired by this ideal, ever feel or act in any undignified way. Life will be for women, as for men, fuller and nobler. Let us, therefore, confidently and fearlessly acclaim the future, crowned as it is with the light of Vedic ideals."

—*The Future of the Indian Women*
by the Editor, *Prabuddha Bharat*

September 1927, page 400.

Young India must bear in mind the memorable words of Manu, the great and ancient Hindu Law-giver, "यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र संपदः" (Where women are respected, there reside all sorts of prosperity.)

be independent of man? * These are questions which naturally engage our attention when dilating on this delicate problem.

Female education and female liberty are questions, which should be approached with great caution in India, if we are to follow the grand ideals of our Rishis and the purity of the Hindu Society on which the venerable Rishis insisted. It must not be understood that the writer of these pages is against female education, but that education must be such as would maintain domestic harmony and would not destroy the roots of virtue and simplicity, piety and physical strength, which are the main qualifications of a house-wife and which a house-wife is expected to possess in order to maintain social equilibrium and moral harmony. The Hindu society, poor as it is generally when compared with the Americans and Europeans, would certainly be

* Later on we have said something about this knotty question, showing that woman is not expected, in accordance with the ancient Hindu culture, to be independent of man. Both of them constitute one entity, indissolubly united in this worldly pilgrimage. Independence of women is against the natural order and the Hindu aim of domestic life piously led. Is Sati-Dharma altogether condemnable, though it is based on emotionalism? "Ellen Key notes two ideals, two directions of the woman movement, the second of which she approves: The older programme reads, 'Full equality with man.' In the 'State of the future' both sexes shall have the same duty of work and the same protection of work, while the children are reared in state institutions. The movement in the other direction purposes to win back the wife to the husband, the other to the children, and thereby, the home to all."

committing an unpardonable blunder and a gruesome folly by an attempt to follow the West in this matter. “न स्त्री स्वातंत्र्यमर्हति” (a woman does not deserve independence.)* This is the spirit of the teachings of the venerable savants of the ancient times. Though the times have changed, are the forces and the spirit of the noble teachings liable to be changed? How are we to interpret the teachings? Let us seek the aid of the Vedanta philosophy in interpreting the spirit of the dictum “न स्त्री स्वातंत्र्यमर्हति”. Purusha and Prakriti rule the universe. Prakriti independent of Purusha or subordinate to Him? Prakriti is the power of the Purusha and can have no independent existence. What inference can we draw from this undoubted fact? Purusha and Prakriti are one, but the Purusha is the अधिष्ठान (support) and Prakriti (शक्ति) can not remain independent of Him. In the Universe there is no opposition, no discord between them. In fact the two are indissolubly united. With the support of the Purusha, the Prakriti performs the universal functions. Independence of Prakriti is as against human reason as it is against the law of nature, the rule of the universe as known to man. Under the circumstances, woman's existence, inde-

* पिता रक्षति क्रीमयै भर्ता रक्षति यौवने।

पुत्रस्तु स्थायिरे भागे न स्त्री स्वातंत्र्यमर्हति ॥

Translation :—“In early age the father protects woman, in youth the husband, and in old age the son. A woman is not capable of independence.”

pendent of man, is of doubtful utility and obviously unreasonable.* Poor India should never think of bringing into vogue the forces which are tending to bring about a competition between man and woman. Man and woman are created for co-operation and mutual good in this life and not for competition. Female education, therefore, should take that direction which would produce a happy Hindu home full of piety, virtue and contentment.†

In this connection, I would like to relate the highly edifying anecdote of Shree Vyas and his great pupil Jayamini. It will throw a powerful light on this subject. The venerable Rishi had written the following verse :—

मात्रा स्वस्य दुहित्रा वा न विविचासमो भवेत्

बलवानिन्द्रियग्रामो, विद्वांसमपि कर्षति ॥१॥

“ One should not sit in solitude even with one's mother, sister and daughter; because human passions (senses) are very powerful and over-power even those who are full of Knowledge.”

* It is hoped that the Hindu community would not misunderstand the writer of these pages. The object of these observations is obviously the uplift of women in all directions but not in such a manner as would jar against the Hindu ideal of a house-wife, the partner of the husband in धर्म, अर्थ, काम, and मोक्ष.

† In dealing with the problem of female education and in the dealings with the female sex generally one should bear in mind the anecdote of Shree Vyas and Jayamini and the immortal advice of the great Saint Tulsidas :—

चांसकुसुमो जो खत है, दुनै सतावत काम । लट्ठपेड़ा जो खावे, दुनकि जाने राम ॥१॥

Is this the age of Shree Shukacharya ? Certainly not.

Jayamini was a far advanced scholar with strict discipline and virtue in him. He thought that his venerable preceptor had committed an error in writing this verse and he corrected it by adding न (विद्वान्सन्नापि कर्षति), which changed the original meaning of the verse. Now the verse meant "The passions are powerful indeed, but they do not overpower or affect a person with Knowledge." Shree Vyasa's manuscripts were all read by his pupil and occasionally corrected by him, the corrections remaining intact if approved by the great Rishi. Shree Vyas read the correction in question and thought that his pupil had a tinge of "Ahankar" (pride) which is a great obstacle to progress and salvation. One day when Jayamini was performing his evening worship on the banks of the Ganges and was quite alone, Shree Vyas, by his yogic powers, assumed the form of an Apsara (heavenly damsel) and approached where his pupil was sitting. Jayamini was dazzled and overpowered by the sight of the heavenly beauty! Losing control over his senses, Jayamini approached her and embraced her passionately, when the Venerable Rishi assumed his usual venerable form and found himself held in embrace by his learned but young pupil! The great Rishi said nothing but the corrected part of the verse "विद्वान्सन्नापि कर्षति" ! Jayamini bowed in shame and begged pardon.

Mother Sita was the paragon of beauty. So was Kunti. When Shree Hanuman was asked by

the Divine Shree Rama to recognise the ear-rings of Mother Sita, Hanuman said he could not do it, as he bowed at the Mother's feet daily but had never seen the ear-rings. Dharmaraja's words also corroborate the moral in the above-mentioned anecdote of Shree Vyas and Jayamini. Even the perfect Yogis like the venerable Vyas felt it to be a part of their duty to put on record, for the advice of the coming generations, the necessity of being careful in the dealings with the female sex even in an age of piety (Satya Yuga)*. Is it not necessary in this Kali Yuga (Iron-age, age of strife and sin) to be more on guard about this very delicate and important subject, as we are certainly not living in those blessed times of Shree Shankaracharya when the above-mentioned incident occurred. For obvious reasons I abstain from dilating† further on this topic as it may produce some irritation.

I think it is my duty to condemn, as all India has rightly condemned, the civil marriage of a Brahmin girl with a Khan. It is sanctioned

* "Our social and spiritual life has hitherto been in the tight grip of the Pouranik ideals. In every department of life, not merely in relation to woman, we are trying to revert to the Vedic ideals".
—*Prabuddha Bharata*.

† In those blessed times there were Kings like Dharmaraja (King Janaka and Shri Rama are already described and well known for their virtuous resolves) to maintain the moral and religious equilibrium of their subjects. How are our Hindu Rulers discharging their duty in this direction? Some live and enjoy in England, others on hill-tops leaving their subjects and their religion to their fate!

neither by religion nor by our ideals of morality. What earthly happiness can the poor girl find in the embraces of the Khan, when the outside world is crying shame on her, and when she has been grossly denounced by almost all the Hindu press. What heavenly bliss can accrue from such a tamasik union? We hope Young India will discourage every attempt at such a degradation. A high moral tone, which is rightly expected from educated Hindu women and which is advocated by our ancient Epics, must guide the ideals of the coming generations in such a serious matter as marriage, which is, in the Hindu eyes, a solemn religious function for the purpose of धर्म, अर्थ and मोक्ष (righteousness, happiness, and salvation).

We conclude this subject by giving here two extracts for the perusal of our readers, as the advice given by Mrs. Sarojini Naidu and Mrs. J. R. Doctor to Indian women is worthy of being borne in mind :—

Ideals of Indian Womanhood.

First Kamala Lecture.

CALCUTTA, January 23.

A. Speaking on the "Ideals of Womanhood" at the Senate House to-day, Mrs. Sarojini Naidu delivered the first of this year's Kamala Lectures. The Kamala Lectures were founded by the late Sir Ashutosh Mukerjee in memory of his daughter.

Mrs. Sarojini Naidu said:—"At this moment, when no man knows who is a friend and who is a foe, it is all the more necessary that the ideals and aspirations of Indian womanhood should be set in letters of fire against a sky that will not blot out the flame. Humble as I am, unworthy as I am, I am none the less an Indian woman, I am none the less a Hindu woman, a spiritual descendant of that woman of the past who has been enshrined in legends and literature. I propose to speak to you this evening of all those things that are our heritage. I am no more than the symbol of the woman in the villages, not the citizen, not the interpreter in accordance with outside vision of our inward things. I am she to whom Sita, Savitri, Damayanti and Draupadi have left as a legacy to be handed to generations after generations, of that devotion, courage, fortitude, love, wisdom and sacrifice which were the very pivot of Indian culture. Every woman who sits on the floor of a lowly hut or on an ivory throne of a marble palace, is the custodian of that tradition.

To-day we have amidst us busy people who come in the guise of friends to interpret Indian woman to the world. They come with their hands dipped in gold and say, "we will interpret the cow-like patience of the women of India, to awaken the sympathy of the world." They come to us and say, "poor sisters, locked behind the walls, stifled behind your veils, burnt on the pyre of your hus-

bands, crushed down in every way, who are goods and chattels of men, who give you starvation wages whether as wives, mothers or sisters, you who are the slaves of men, and you who are nothing but something to be trafficked in, who are nothing but symbols of Indian slavery, because you have chosen to be slaves, we will give you redemption, but on our own terms."

Spirit of Savitri.

The answer to-day to all those who come to exploit our weakness, to expose the secrets of our home is this: "No matter whether we are oppressed, imprisoned behind walls, stifled behind veils, no matter whether we are forced on the funeral pyre, robbed, treated as beasts and brutes, as goods and chattels, our redemption is in our own hands. We shall break through the walls that imprison us, tear up the veils that stifle us. We shall do all these by the miracle of our womanhood. We do not ask any friend to come, nor any foe in the guise of a friend, merely to exploit while they pretend to interpret, to succour and solace our womanhood. This is the answer that we have to give.

To-day India is in the throes of death. Terrifying Yama is seizing the soul of the manhood of India, and I want that the spirit of Savitri, who wedded the man she loved, knowing full well that his death was to take place within a year, to be reborn in every hut and hovel of this great country.



I want the spirit of Savitri to come for the salvation of the Nation, for the courage that we lack to-day."

B. "During the afternoon Mrs. J. R. Doctor, President of the Union, in welcoming the new graduates congratulated them on their success in their academic studies. She urged them to remember their responsibilities as educated women and to live up to the ideal of Indian womanhood. History and the great Epics of the country gave innumerable examples of the traditional courage, self-sacrifice, honour, love and devotion to duty of the famous women of India, and it was these women that Mrs. Doctor desired them to emulate."

CHAPTER XII

The Caste System.

चातुर्वर्ण्यं मया सृष्टं शुणकमविभागतः ।

तस्य कर्तारमपि मां विद्म्य कर्तारमव्ययम् ॥१॥

—*Shree Bhagawadgita.*

जन्मना जायते शूद्रो संस्काराद्भिन्न उच्यते ।

अप्ययनाद्भूपति विप्रो ब्रह्म जानाति ब्राम्हणः ॥

—*Smṛiti.*

जातपात पृष्टेन कोई हरको भजे सो हरको होई ।

—*Saint's Saying.*

The caste system among the Hindus, which in ancient India was so useful in the upkeep of social harmony and in the development not only of arts and industries but even in the encouragement of philosophy and other sciences, has become in these days a source of much discussion and painful irritation.* During the period that India remained isola-

* *Vide Sir Monier Williams' India: What can it teach us?*

"The second Great Message of the Vedas is that our ancient ancestors were a united people without any division into numerous castes, as at present, and without any restriction as regards inter-marriage and inter-dining. The Rigveda Mantras were composed during three long ages. (Rv. III 32, 13; VI 21,5) and there is only one Mantra in the Tenth Mandala, probably composed in the third or the latest age of the Rigvedic period which distinctly mentions the four castes (Rv. X. 90,12). Scholars are disposed to look upon this

(Continued on page 104)

ted from contact with the rest of the world, Indian social condition remained in a peaceful state, as India had not the necessity to look to other countries for the wants and necessities of existence, being full of resources and blessed with the most fertile soil and a charming variety of climate and scenery. No country in the world is so happy in the possession of natural resources as India is. India, the land of precious stones and gold, the cradle and home of religion and philosophy and of arts and industries, soon attracted the attention of foreign countries. Invasions after invasions of foreign people came to this country, producing an inter-mingling of new modes of life and thought. The Moslem invasions and occupation of this land were, more or less, a blank period, of which much need not be said here. With the advent of the British rule came many blessings and a few evils. Then came the democratic and republican ideals, the notions of industrial and commercial exploitation and the Western

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Mantra as a later interpolation made by designing men, but I do not share this view. The existence of this Mantra undoubtedly goes to show that the four castes were being gradually evolved in Aryan society according to the particular tendencies (gunas) and occupations of men, but there is nothing to prove that the caste rules were hard and fast, as at present, and prevented any worthy man of a particular class or caste from being admitted into another."—The Message of the Vedas by Dr. A. C. Das, M. A., Ph. D.

—*Prabuddha Bharata*, May 1927.

spirit of competition. The result of all this, combined with the discontentment brought about by the wide-spread University Education,† produced a violent disturbance in the constitution of the Hindu society, giving rise to several new forces and problems which the old and isolated Hindu society had no occasion to face. This frequent contact with the foreign nations naturally produced a great influence on the old ideas of caste, which gradually began to lose its force.‡ Caste superiority by itself began

* "Civilisation declines when individualism replaces communalism in the life of a people, when it creates distinctions in the society, which go on widening till at last points of common feeling and sympathy disappear. It shuts itself from the outside world, being guided by the same spirit of individualism, instead of that broad principle of communalism to which it owes its progress and achievements. Individualism has been developed to the extreme in the modern age, and civilisation is in danger of destruction; and unless unifying ideals prevail, a set-back to human progress is inevitable. Progress of civilisation and social well-being lie in the subordination of the selfish to the unselfish, of the material to the spiritual. Competition and struggle do not ultimately work for progress. The laws of evolution—struggle for existence and survival of the fittest—do not seem applicable to the affairs of men."

—*Prabuddha Bharata*, March 1927.

† In this world everything has its merits and demerits. Western education has produced much good by awakening the Hindus from their national lethargy and depression but it has also brought some evil in its train.

‡ "These castes were more like classes than anything else, with no ban against inter-dining and inter-marriages. The son of a Rishi was a physician and his daughter a grinder of corn (Rv. IX, 112-3) and the son of a female slave became a Rishi in those days (Ait. Brah. II 8,1; Kaus. Brah.

(Continued on page 106

to be looked upon as an anomaly. Western Education exploded the notions of the superiority of one caste over another and the absurdity of the treatment to which the so called "untouchables" were submitted. The orthodox thoughts and ideas of caste superiority or caste inferiority were thus radically shaken, the result being the ghastly offspring, the split between the 'Brahmans and the non-Brahmans', which was not heard of about fifteen years ago.* The pro-

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X 11.3). The latter whose name was Kavana was greeted by Vasistha, Vishvamitra, Bharadwaja, Vamadeva, etc., not only as their equal, but even as superior to them in some respects. Veda-Vyas too was not born of a Brahmin mother, and Rishis married princesses, and Kings the daughters of Brahmins and Rishis. We find a Vyadha (known as Dharma Vyadha in Mahabharata) occupying the position of a religious teacher, to whom even pious Brahmins resorted for religious instruction. We thus find that the present baneful effects of the caste system and caste prejudices did not exist in ancient times, far less in Rigvedic times, and the Aryans were liberal in their views, and united as a homogeneous people."

Dr. A. B. Das, M. A., Ph. D.

—*Prabuddha Bharata*, May 1927.

*The Hindu community, disunited and weak as it is, has placidly overlooked several important points which will not only add to its strength but increase its financial condition. In a recent article in the Vedic Magazine it is well pointed out how Hindu culture permeates throughout Siam, Java, and other places. The name of H. M. the King of Siam is Rama, and Ramayan is much venerated in those countries. Have we not become quite lax in our relations with the Buddhist Hindus outside India? Is this desirable? I have shown elsewhere how Buddhism is based on the Vedanta and my view is supported not only by eminent Hindu scholars but even by European scholars like Justice Sir John Woodroffe and many others.

blem of the 'untouchables' cropped up as a sequel of the new ideas and deserves as speedily to be dealt with as possible, because the Moslem community has girded up its loins to persuade the 'Untouchables' to betake to the fold of Islam. So it will be seen that the Hindu community is at present confronted with a grave crisis. Before trying to discuss the remedies for such a sad situation, we must try to ascertain the magnitude of the danger,* which is two-edged and consequently very serious. In this connection we wish to reproduce here the important speech of Lala Lajpatrai, which deserves special attention and prompt consideration, as the Hindu society and the Hindu culture are not only face to face with a grave crisis, but are even threatened with extinction.

* " In the life of Shree Ramakrishna we have a message for the modern world of strife and competition. It is a message of harmony which, while recognising differences among men and nations as regards their natural aptitudes, creeds and faiths, renders possible for mankind in various grades of developments to live in peace and amity by organising themselves into an independent universal family, each nation contributing its quota to the progress of man and civilisation. Each man or nation can manifest only a particular aspect of the infinite glory of the Atma. So destruction of weaker peoples through exploitation or fanaticism means a great loss to human progress. It is an ideal of service, faith in man, universal harmony, and love and tender concern for the frailties of man due to incomplete growth that Shree Ramakrishna holds up to the world. Will it accept the ideal and refresh its weary soul ?"

—*Prabuddha Bharata*.

March, 1927. Page 106.

Hindu Culture threatened with Extinction.

Lala Lajpat Rai's Apprehensions.

Calcutta, April 13.

"The choice is before you. Either you disappear from India as a living religious community having its own civilization and culture of which you have every reason to be proud or you assert yourselves and face the crisis. If the present mentality continues, the Hindu race, its culture and civilisation will disappear. Are you going to allow it without a struggle? I hope not". Thus said Lala Lajpat Rai while addressing a largely attended meeting in the Albert Hall this evening on "The Need for Hindu Sangathan". He added that the Hindus at the present moment were divided into numerous classes, castes and sub-castes. This was a catastrophe which they should deplore. The present was the time for bringing into existence a central body which would unite the scattered forces and bring them into one common platform for the purpose of defence and for such other purposes as would further their communal and national interests. "Either you believe in Hinduism or you do not. To those belonging to the latter class I have nothing to say; but I want to remind the other class that there are proselytising agencies actively working and taking advantage of the forces available to them, forces of brain, money and organisation against you in thinning and submerging your power.

Danger of indifference.

"In the face of these forces indifference means that you allow the other party to progress and let yourselves be submerged. That has more or less been the phenomenon

at least in certain parts of Bengal for the last fifty years. Bengal Hindus had no doubt asserted themselves on some occasions but of late they had been obsessed with the idea that Hinduism meant only keeping quiet, that it was another name for indifference and that they should bear insults and make no protests. That has brought about the present state of things. Some people are inclined to think that there is no Hindu-Moslem conflict in Bengal. I am surprised that this statement has been made by people who ought to have known better." Contending that Hindu-Moslem conflict had been in existence in India for centuries and citing Lucknow and Bengal pacts as evidence of that fact, Lala Lajpat Rai said that the remedy which had been proposed so far had proved to be worse than the disease itself. It had introduced a poisonous element into the body politic which had affected the whole body and brought about the circumstances in which they found themselves at the present moment. It would not do to shut their eyes to facts and to ignore them.

Aims of Sangathan.

The Hindu Sangathan movement did not ignore trouble. It wanted to face it in a manly way. "We do not want to be aggressive in the sense that we want to deprive other people of their legitimate rights and claims. But if our insisting on our rights and claims means aggressiveness, I am aggressive. We do not want to deprive any community or classes of people of their religious rights but we do not mean to take any attacks on our rights lying down. You have to cultivate that mentality if you want to exist. You cannot allow your rights to be trampled down and taken away from you without a struggle and protest. That would be in my judgment cowardice and suicide. Therefore, the Hindu Sangathan movement

wants you to be up, not to injure anybody, not to deprive any community of its just rights, but to assert your rights and to announce to the world that you are determined to defend your rights. You must begin to take care of your interests as a community first and then as a nation and sometimes both simultaneously. But simply to scoff at militance will not save you. Militancy in defence of one's own rights is no crime."

Right of Propagation.

He said that the organisation aimed at the removal of untouchability and reconversion of Mohamedans. That in his opinion was not a hostile movement. Hinduism had as much right to propagate itself as other religions of the world had. It was sheer absurdity to say that while they could give forth the message of Hinduism to the world they could not do it to the people of India who were not Hindus. In conclusion the Lala said:—"I have been a wanderer all over the world. I have gone to many climes and countries and I do honestly believe that there is no culture or system of life which is more scientific and more spiritual than the Hindu culture and life. I have lived with many Western people but on the whole if you study old Hindu sociology and compare it with the existing institution you will find that you will have no reason to be ashamed of your inheritance, parentage, civilisation and culture.

A Lesson to the World.

"I am fully convinced that the day will come when the world will come to you for its lessons on sociology provided you exist till then. If you let yourselves be submerged, then that day will never come. There is still life in us. Come what may, the result may be success or defeat, but we shall not go down without doing our part in this struggle for life."

In this connection we present a very interesting anecdote to our readers, as it will be of great help in solving the problem of the "Untouchables" *:—

Shree Shankaracharya was returning to his residence at Benares from the Ganges Ghat after performing his oblations and other duties. The Almighty Shree Shankara assumed the form of chandal (the lowest class of the Hindu community) and stood in the way of the Acharya, who, in a stern voice, asked the chandal to get out of the way. The chandal said, "Whom are you accosting to get out of the way? To the body made of food? Or to the chaitanya (the Light) within the body?" The Acharya was at once thrown into a meditative mood by these significant words of the Divine chandal and for a while stood silent. When the Acharya opened his eyes and was about to answer the query of the Divine chandal, there was none on the way, the Divine chandal and the Goddess having disappeared. A wonderful piece of admonition was administered to the great Shankaracharya in this manner by Shri Kashi Vishweshwar. The Acharya composed some hymns (*मणिप्राध्वन्यस्तोत्र*) in honour of this Divine

*The number of the 'untouchables' is, at least, about four or five crores. Every year some of them are leaving the Hindu community. Why? Because they are not well treated by the Hindus. When the 'untouchables' become converted to Christianity or Islam they lose their untouchability! Will the Hindu community see this perennial source of weakness?

appearance and the graceful advice thus given to the world at large. Young India should think seriously of this anecdote. I appeal to the Hindu Mahasabha and Bharat Dharma Mahamandal through the medium of these pages to lose no time in solving the great problem of the "Untouchables" and in doing merciful justice to them without delay. We give the following shlokas from the "मनिषारणक" of the Acharya :—

अन्नमयादन्नमयमथवा चैतन्यमेव चैतन्यात् ।
 द्विजवर दूरीकर्तुं बांछसि किं ब्रूहि गच्छ गच्छेति ॥ ३ ॥
 'किं गंगांयुनि विधितैव रमणं बंडालवाटीपयः ।
 पूरेचांतरमस्ति कांचनपटीमृत्कुंभयो बांधरे ॥
 प्रत्यग्वस्तुनि निस्तरंगसहजानंदावबोधायान्तर्यामि ।
 विप्रोपे श्वपचोयमित्यपि महान् कार्यं विभेदप्रसक्तः ॥ ४ ॥

Translation :—"Speak thou, Oh! Best of Brahmins, whether by uttering 'walk away' you desire the removal of this body made of food or of the chaitanya (Light) residing within."

What a great delusion in the form of difference is this thought of "This is a Vipra (Brahman) and this is a Chandal (low caste)."

In order to ensure the solidarity and unity among the Hindus, it is necessary (a) to avoid the sting of caste exclusiveness, (b) to attempt to have only four castes, but without any false notions of

superiority or inferiority, (c) to remove caste barriers between the same castes, (d) to encourage inter-caste dinners, maintaining the rule of vegetarians and non-vegetarians, and (e) allowing free access to the "Untouchables" to visit all Hindu Temples, making it a general rule that they should have a bath before visiting Temples out of reverence for the Deity. These are some of the points advanced for serious and speedy consideration of the Hindu leaders.* The more one thinks about the caste system, which in ancient times was of great use owing to the principle of "division of labour", the more one feels dejected by the misuse of this system and the false notions which prevail in the working of this system. "तीन कनोजिवे, तेरा सूखे." This addage is very significant and full of advice.

We would present a very interesting view of the caste system to our readers from the sacred "गुरु सूक्त", a holy hymn which devout Brahmins recite at the time of bath generally. The whole universe may be imagined as the body of the Virata Purush, the Brahman being the head, the Kshatriyas

* Is Sharab-drinking a virtue? Can a Brahman drink 'Sharab' without losing his Brahmanhood? What is the social punishment for a Brahman drunkard who creates a scandal by falling senseless in a street? I request the Brahman Sabbas to seriously ponder over this subject. Of course there is no reference here to "Sharab" used in Hospitals strictly for medical purposes only. If, after a warning, a Brahman drank Sharab and committed mischief he was seated on an ass and forcibly paraded through the streets during the Maratha Rule.

the arms, the Vaishyas the thighs, and the Shudras the feet. Now let us ask any person whether he loves his head more than his feet. Just as the head, the arms, the belly, and the feet are of one person, so it would be difficult for the person to say that he loves one member of the body more than the others, there being a close interdependence of all the members on one another. In the same manner it is quite evident that the body would not go on if any member of it is neglected or disabled. In this light the caste system should be viewed, superiority or inferiority being dependent on individual merit rather than on mere birth in a particular caste. The question should be settled with a comprehensive view of the pros and cons affecting it in the present times.

A competition between the four members of the body is never meant or intended by the sacred Hymn (ऋग्वेद). In order that the body may go on safely and properly, an intimate sympathy and co-operation is necessary for obvious reasons. If the head or the feet rebel against each other, will not the body suffer? Will not the spectators see the foolish fun and laugh at it? We appeal to the Brahmans and the "Non-Brahmans" (in our opinion the most absurd division of the Hindu community) to act in cordial co-operation and mutual sympathy and preclude the possibility of feuds among the Hindu community, so dis-united and weak as to suffer the

indignity of daily aggression and humiliation at the hands of Mahomedan Gundas.*

We conclude this discussion with a prayer to the Almighty that in the re-organization of the Hindu community the Hindu leaders may be inclined to follow the noble path of sympathy, co-operation and mutual help, relying fully on the Divine words of Shree Rama, Shree Krishna and Shree Buddha for gradually attaining that solidarity and unity which ought to be the basis of a strong community, founded on the principle of spirituality and worldly life combined together and forgetting the differences of superiority and inferiority of caste as a whole.

* I take this opportunity of making mention of a very good book entitled "Notes on Islam" which was presented to me by the worthy author Nawab Sir Ahmed Hussain Amin Jung, K.C.S.I., C.I.E., of Hyderabad (Deccan), when I was there in the month of November 1927. His Excellency Maharajah Sir Krishna Pershad and Nawab Sir Amin Jung hold very cosmopolitan and catholic views. More about this subject lateron. Sir Amin Jung's book emphatically shows that the religion of Islam does not sanction the murders of Hindus by Moslems nor other brutal acts of the Gundas.

† We wish to quote the words of Dr. Annie Besant in this connection:—

"When religious hatreds have passed, when religious controversies have disappeared, when men have learned the supreme truth so often preached, so little practised, 'Let him that loveth God love his brother also'; when out of the world-religion has grown the world-peace; when out of the world-faith has grown the world-service; then religion shall be what it ought to be, the helper of the down-trodden, the protector of the weak, the teacher of the ignorant, the raiser of the fallen; then religion will not only tie man to God but man to man, and it will be realised that knowledge of God is best expressed in service to man."

"A World Religion" by Dr. Annie Besant.

CHAPTER XIII

Who is a Hindu?

The following paragraph appeared in the *Times of India* :—

What is Hinduism?

The Hindus of Khadki, (or "Kirki" as it used to be called), the warlike suburb of Poona, are quite excited over the notification of the Cantonment authorities; in which Jains, Buddhists and Sikhs are classed as "other than Hindus". This interesting incident once more brings to the fore that eternal problem—"What is Hinduism?" The indignant citizens of Khadki point to the not very convincing argument that all Hindus revere Mahavir and Buddha and Guru Nanak, the founders of these three religions; they even rely on the trencherous plea of social usages and customs to prove that all three are Hindus. But the definition of Hinduism framed by the late Mr. Tilak and accepted by all Poona politicians as of almost Vedic authority, ought to give a pause to these ardent champions of Hindu solidarity. That definition, nearly put in a Sanskrit verse, starts with the first essential of Hinduism—"pramanya buddhir-vedeshu", i. e. "belief in the authorities of the Vedas." Do Jains and Buddhists and Sikhs acknowledge the authority of the Vedas? Not to our knowledge. Indeed, Jainism and Buddhism are based as it were on radical antagonism to the Vedas.

In my work entitled "Glimpses of the Bhagavadgita and the Vedanta Philosophy" published in 1916, I have given ample evidence to prove that the

Jains, the Buddhists and the Sikhs are undoubtedly Hindus. The late Lokamanya Tilak spoke in high terms of the book. What is most remarkable is that an English scholar like the Hon. Justice Sir John Woodroffe, whose letter is fully reproduced elsewhere in this work, says, *inter alia*, as follows:—“I agree with much that you say about Buddhists and others being forms of the General Bharat Dharma.” I give here a brief summary of the evidence which I have given in my “Bhagawadgita” on this subject.

(a) Buddhism takes its cue from the Dnyan Kanda of the Vedas (Uttar Mimansa, Upanishadas) and Shree Buddha is the 9th Avatar of the Almighty and worshipped by the Indian Hindus and the Buddhist Hindus alike at the Buddha Gaya.

(b) Jainism was founded by Sri Rishab Dewa (the first Tirthankar) an Avatar of the Almighty Vishnu as mentioned in Shrimad Bhagawat. Bharat Chakri, the son of Shri Rishab Dewa, compiled the Vedas.

(c) Inter-marriages take place freely between orthodox Vaishnavas and orthodox Jain families.

(d) All the Tirthankars of the Jains were Kshatriyas by caste. Can the followers of the Tirthankars profess themselves to be without the pale of the Hindu community when the Tirthankars were Hindus (Kshatriyas)?

(e) Shri Neminath, the 22nd Arhat of the Jains, was a cousin of the Almighty's Avatar (Incar-

nation) Shree Krishna Bhagawan. Jain saints practise "प्रणवोपासना" (worship or recitation of the sacred word ॐ (Om).

(f) The Maratha saints Namdev and Trilochan are the Gurus of the Sikhs. The founder of the Sikh Panth (sect) Guru Nanak Saheb praised "Gopal" and "Govind" in his devotional songs and prayers. Gopal and Govind are names of Shree Krishna (the Almighty Vishnu). Those who offer prayers to Gopal and Govind are certainly Hindus.*

(g) The following verses culled from the works of eminent Jain Acharyas will throw still further light on this point:—

अकारेण भवेद्विष्णु रेफे ब्रह्मा व्यवस्थितः ॥
 हकारेण हरः प्रोक्तस्तस्यान्ते परमं पदम् ॥१॥
 भव बीजां कुरज्जनना रागाद्वधः क्षयमुपागता यस्य
 ब्रह्मा वा विष्णुर्वा हरो जिनो वा नमस्तस्मै ॥१॥
 इति श्रीमद्भैरवसूत्रविरचितश्रीमहादेवस्तोत्रम्

Is there any necessity of more evidence to prove that the Jains, the Buddhists and the Sikhs are as good Hindus as the Vaishnavas, the Shaivas and the followers of other sects are? Some persons

* The "Grantha Sahib", the sacred book of our Sikh brethren, begins with the holy word "ॐ" (Om); the Jain scriptures also begin similarly with "ॐ". What more evidence is required to prove their being Hindus? Can the sacred "ॐ" connote or denote a non-Hindu? *Vide* also the Articles of Shrimant S. Kamalabaisahib Kibe (in *Atmabodh*, Shake 1850) describing the famous Jain Saint Shantivijayji of Dilwada.

believe that the advocates of the policy of "Divide and Rule" disseminate such wild theories! Political aims should not be attained through creating religious differences! We conclude this discussion by quoting the well known verse—

यं शैवाः समुपासते शिव इति वदन्ति वेदान्तिनो
 योद्धा बुद्ध इति प्रमाणपटवो कर्तेति नैयायिकाः ।
 अर्हन् दत्तय जैन सासनरता कर्मेति नीमांसघ्नः
 सोऽयं यो विद्म्यातु वाञ्छितफलं त्रैलोक्यनाथो हरिः ॥

—*Shri Hanuman Natak.*

He is a Hindu who worships the Almighty in any one of the six abovementioned forms. Sikhism, Buddhism, Prarthanasamaj, Aryasamaj, are all later panthas and are all branches of Hinduism.

(h) "Nagarjuna was a pupil of the Brahmin Rahulbhadra, who himself was a Mahayanist. This Brahmin was much indebted to the sage Shree Krishna and still more to Ganesh. This quasi-historical notice, reduced to its less allegorical expression, means that Mahayanism is much indebted to "Bhagwadgita," and more even to Shaivism.

Kern's Manual of Indian Buddhism, p. 122.

In that celebrated work entitled "Shree Gita-Govind", Shree Bhagawan Buddha is thus addressed:—

निन्दसि यज्ञ विश्वेरहं धृतिजातम्
 सद्य हृदय कश्चित पशुपालम्
 केसव धृत बुद्ध शरीर, जय जगदीशहरे ॥

(i) In the Bhagwadgita Shree Krishna advises Arjuna to rise above the Vedas. Are the followers of Bhagawadgita not Hindus ?

(j) "That Mahabir and Buddha, who are believed to have shown the spiritual path of salvation, came to be worshipped as the Gods of the respective sects, was, therefore, perfectly natural and for this it is not necessary for the Jains to look to the Buddhas. If at all the Jains had borrowed the idea from any one, they might have done so from their Brahman neighbours about whose antiquities no doubts have been entertained."*

Presidential speech of Dr. Tukaram Krishna Laddu,
B.A., Ph. D., M. R. A. S., 1924.

The attempt, therefore, to classify the Jains, the Buddhists † and the Sikhs under a separate heading from the Hindu community is entirely misleading and groundless. We do not wish to enter

* "Some of the notes, however, also point out the parallelisms existing between the Gita and other works, principally the Upanishadas and the Buddhistic Dhammapada and Sutta Nipata. I may here note that there are some verses, especially in the Salla Sutta (see pp. 124-127 of Sir M. C. Swamy's book) the similarity of which, in doctrine and expression, to some of the verses of the Gita is particularly striking."

K. T. Telang's *Bhagawadgita*, p. 36, *Introduction*.

† See Mahatma Gandhi's speech on the occasion of the address presented to the Mahatma at Colombo by the Ceylon Congress of Buddhist Associations in December of 1927. The Mahatma has very well shown how Buddhism is a triumph of Hinduism and how Lord Buddha strengthened the foundations of Hinduism by putting new life and light into that religion.

into further comment of the unjustifiable methods of those, who, for reasons best known to them, venture to allege that the Jains, the Buddhists and the Sikhs are not Hindus. Saint Chhotesaheb of the Punjab told the writer of these pages that the object of Guru Nanak Saheb in founding the Sikh panth was to protect the Hindu religion from the Moslem invaders of the province. Several books recently written by eminent Sikh scholars show how Hinduism had suffered in the Punjab from the encroachments of the Moslem Rulers and how the Sikh Gurus protected Hinduism by bravely facing the danger. Is this evidence not entitled to greater respect than the inaccurate assertions of Dr. Rhys Davids and other European writers? In short, it is enough to say that the Jains, the Buddhists and the Sikhs are undoubtedly entitled to be classed as Hindus.

As regards the allegation that the Hindus must regard the Vedas as authority, we have only to say that that condition is directory, not mandatory. The Vedas are divided into two portions: (a) Purva-Mimansa or Karma Kanda, rituals, sacrifices, etc., and (b) Uttara-Mimansa or Dnyan Kand, the Upanishadas, the Vedanta (End of the Vedas). A Vedantee may not follow the Purva-Mimansa, the previous portion of the Vedas dealing with the sacrifices and the rituals. The Brahmos base their panth on the latter portion of the Vedas, just as the Arya-samajists take their cue from the Karma Kanda. Are

not the Brahmos and the Aryasamajists equally entitled to be classed as Hindus? Is not the Vedantee, who tries to rise above the Karma Kanda of the Vedas, a Hindu? It would be better in the interests of justice and fairplay if the European critics would study the subject properly before passing opinions in an irresponsible way. Otherwise they are sure to lay themselves open to the charge of insidious attempts to sow the seeds of division in the Hindu community and thereby strike at the root of the solidarity of that ancient community.† Is it a noble attempt? Missionaries may indulge in efforts of imagination; But scholars should not do so.

* Shree Gautam Buddha's followers cannot reject the Hindu community to which He belonged. *Pari passu* with these considerations arises the question as to "who is a Hindu". Messrs. Natesan and Co. of Madras have published a work entitled "The Essentials of Hinduism". A simple and satisfactory definition of the term "Hindu" is given thus by the eminent officer of the Indore State, Rai Bahadur S. M. Bapna, B. A., LL. B., B. Sc. :—"He is a Hindu who professes anyone of religious sects that arose in India". Some gentlemen object to the term "Hindu" on the ground that it has an opprobrious import, as the term means "slave" in Persian. Words in one language sometimes carry very objectionable meaning in another. The term "Hindu", whatever its Persian meaning may be, is now so familiarized and common that it would be vain to dispense with it. Some Pandits have also pointed out that Hindu is derived from "Indu".

† Such diplomatic attempts belong to the region of politics. In the sphere of religion and philosophy, such attempts will carry no weight and will be of no avail. In the region of religion and philosophy, the condemnable principle of "Divide and Rule" should not hold good. Politicians may try to profit by taking advantage of the policy of "Divide and Rule," but scholars pursuing the sacred study of philosophy and religion must respect Truth.

For the reasons set forth above, it would be right to say that he is a Hindu, who follows any one of the religious panthas (sects) of the Bharata Dharma which existed before or arose recently in India.

BHARAT DHARMA.

| | | | | | | | |
|---------|------------|---------|-------|-------|-------------|---------------|---------------------|
| Shaiva. | Vaishnava. | Baudha. | Jain. | Sikh. | Arya-Samaj. | Brahmo Samaj. | Prarthana Samaj. |
|---------|------------|---------|-------|-------|-------------|---------------|---------------------|

Many tribes like the Bhils, Gonds, Korkus, etc. do not know what the Vedas are. Some of them worship Goddess Bhawanee and know nothing of the rituals of the Vedas which prevail in the more advanced classes of the Hindu community. Are they not Hindus? The Mahars, Balais, and the Pancham Classes do not know anything of the Vedas. Are they not Hindus? I have seen some hill-tribes (Sherias) which are utterly ignorant and poor. They have no knowledge of the Vedas or the Vedic Gods, but they worship Devi (Goddess) or Hanuman. Are the Sherias not Hindus? It is undoubtedly the apathy, if not negligence, of the Hindu community that these poor tribes, living in jungles, are not attended to properly. These poor people deserve the careful attention of those Hindu Rulers in whose dominions they live. Their poverty makes them occasionally victims of thefts and robberies. It will be far more beneficial in the interests of humanity if they are employed as sepoy in village chowkees and gradually settled into a better path of life by various other employments.

CHAPTER XIV

The Crown of Hinduism.

In my work "Glimpses of the Bhagwad-Gita and the Vedantic Philosophy", published in 1916, I have said much about Mr. J. N. Farquhar and his book "Gita and Gospel". Recently Mr. Farquhar has written a book entitled "The Crown of Hinduism". He possesses the ability of an advocate but not the impartiality and the spirit of justice of an honest judge. His avowed object in publishing this book is to show that Christianity is superior to all other religions and that Christ is the crown of Hinduism. As an humble Vedantist, the writer of these pages has the highest reverence for Christ. Of course for the tottering arguments used by persons like Mr. Farquhar, whose object in writing the book is obvious and whose line of reasoning is faulty on account of an open lack of fairness and impartiality, Young India ought not to entertain any respect. It would be better if Mr. Farquhar would preach his sermons in Europe, where, as Mr. James Douglas and as Bishop Henry Henson of Durham bitterly complain, people have no time for God. It would be a mere waste of time and energy to answer all the spurious arguments raised by an interested advocate like Mr. Farquhar against the Hindu religion. It would suffice for the ends of justice to say that Vedantism (including Buddhism

and Jainism which are but aspects of the Adwaita philosophy based on the Upanishadas) is the crown of Hinduism. A Vedantee has nothing but love and reverence for Christ, Mahomed and Zoroaster, on whom he looks as the manifestations of the Paramatma Rama. It is, therefore, right to say that Vedanta is the only path of world peace and entitled to be the world guide, because Vedanta finds fault with no religious system* but on the contrary expects every person to exert himself to rise, in whatever condition he may be, assuring him that the Almighty is the supporter and benefactor of all beings and that every human being has the potentiality to merge ultimately in the Supreme Being by having full faith in Him.

Professor Har Dayal, who appears as a defender of the noble work of the Rishis and the Hindu civilisation, has written an article in the *Modern*

* Young India is, occasionally, very harsh to the Missionary gentlemen, who try to assert the superiority of Christianity to all other religions. It is, in our opinion, futile to indulge in a prolonged controversy on this subject, especially as there will be no end to such a controversy.

Professor Har Dayal severely criticises the Missionary in the following terms:—"He is the arch-enemy who appears in many guises, the great foe of whatever bears the name of Hindu, the ever-watchful, ever active, irreconcilable destroyer of the work of the Rishis and Maha Rishis, of the marvel of moral, intellectual, and civil achievement which is known as Hindu civilisation..... Do not for a moment forget the all-important fact that the Missionary is the most dreadful adversary you have to meet, the greatest enemy of Dharma and Hindu national life in the present age."—

Coomar Sawami's *Essays*, p. 156.

Review (July number of 1912) condemning the Vedanta and ridiculing the Hat Yoga (samadhi). The learned professor has thus furnished the Missionaries with a weapon to attack the very work of the Rishis, which he so enthusiastically defends. The ancient Rishis of India have enriched the world by their priceless discussions on philosophy and the Indian Metaphysics has been the crest-jewel of philosophy. That the Vedanta philosophy should receive such a condemnation from the learned Professor is nothing but an irony of fate. We have no desire to dwell on this point in unnecessary details. It is enough for the present to say that the Lord Shree Krishna, after teaching Arjun the various yogas in the 18 Chapters of the Bhagawadgita, prepared Arjun's mind to fight for his legitimate cause and to rule a kingdom. Arjun is not asked to beg or become a Sanyasi but to rule. In the same way the Lord Shree Rama was requested by the great Rishi Vasista to rule the kingdom of Ayodhya after the great work "Yogavashista" was taught to Him by the great Rishi. The greatest advocate of Vedanta Shri Shankaracharya was the most active man of his time. Vedanta, in short, inculcates uplift in all directions and allows no room for idleness or inactivity.

In fact, Vedanta inculcates lifelong and disinterested exertions for the good of humanity, as Rama Gita and Bhagawadgita emphatically point out. In the meek spirit of a Vedantee, we request Professor

Har Dayal and others to change their views about Vedantism, which is not only the crown of Hinduism but, rightly understood, it is destined, sooner or later, to be the world-guide and the world religion. We know some men, who, without understanding the subject properly, hastily declare that Vedanta teaches idleness. In fact a Vedantee ought to be more active, as Shree Bhagawan Shree Rama and Shree Krishna have shown by their Divine careers, than merely worldly men who work for themselves. The Vedantee's life-long activity is for the public good. (विकीर्णुते कर्मणः ।) The Vedantee works in a self-less manner for the good of God's creatures, because he feels that by doing good to them he is doing good to himself. Professor Har Dayal's above-mentioned article appeared in 1912, two years before the great War, which proved the futility and dispelled the glitter of the European civilisation. Here is the testimony of an eminent writer :—"The great War arose out of a state of opinion which regarded war as a legitimate and normal method of promoting national interests, and to prevent opinion slipping back into that atmosphere is perhaps the greatest task before the coming generation."

J. A. Spender : *Life, Journalism and Politics*,

Vol. II, p. 174.

Where would the Rishis and the Hindu culture, of which Professor Har Dayal poses as a defender,

stand? The main feature of the Hindu culture* is its insistence on having an eye on the higher life, while actively engaged in the battle of life.

Doctors, Engineers, Lawyers, Soldiers, Politicians, Judges and Peasants, in fact all are enjoined to do their duty zealously (स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभन्ते परं) and honestly, looking after the welfare of their fellow creatures as much as lies in their power, and dedicating all the credit of their Karma (action) to the Paramatma. This is disinterested action.

Even at the cost of repetition and with all our strength we fearlessly say that the Vedanta philosophy is undoubtedly entitled to be the world-guide and the World-Religion.

"So in the World-Religion, the great religions will still exist, each one appealing to a special type and a special temperament of mankind, existing as sects of a single faith, existing as branches of a single tree, realising their fundamental unity, but

* Elsewhere in this work we have given extracts from the works of the savants of Europe in eulogy of the Vedanta philosophy. Quite recently Professor M. Hafiz Syed, of the Allahabad University, has written an able essay entitled "Optimism in Indian Thought", which was read at the Benares Session of the Indian Philosophical Congress. We recommend this essay from Professor M. Hafiz Syed's pen to our readers. (*Vide Prabudha Bharat* for May 1927.) We take no further notice of Mr. Farquhar's web-footed arguments and interested observations. The Vedanta philosophy is destined to triumph at last and undoubtedly Shree Rama is the crown of the Bharat Religion, that Faith of India, which is propounded by Him in the Rama Gita.

preserving their valuable diversity; for by construction and not by destruction will come the fulfilling of the great religious law. For surely diversity is the very condition of the Universe and of all its beauty. One expression of truth could never exhaust the contents of a spiritual truth. The intellect divides, separates, classifies; it can never give the full rounded All of the sum which is Truth.”*

—*Dr. Annie Besant.*

That there is a necessity of world-religion, that materialism is influencing the minds of humanity to a lamentable extent and that world-peace, is threatened, is now beyond the pale of doubt. The following extract will show how the wind blows :—
“In one respect materialism has taken a more sinister form now than ever before. Those early materialists, however strong their academical views, did not forsake idealism; they were yet too near the

* Our readers will be much benefited by a perusal of Dr. Annie Besant's pamphlet entitled *A World-Religion*. How the Vedantic doctrine is suited for a world-religion will be evident from the sublime non-sectarianism and the unrivalled spirit of compassion and duty propounded by that doctrine which is now gaining ground in America and Europe. “It was only comparatively lately, in the days of Max Muller when that splendid series of the sacred books of the East was published, that gradually the European mind awakened to the world treasures of philosophy and wisdom that lay buried in the literature of the East. The German philosophers had touched upon it. Emerson, the famous American essayist, possessed the one copy, that existed in America in his day, of that now well known Hindu Scripture, the song celestial Bhagwadgita.”

Dr. Annie Besant.

decaying religious traditions. They felt the need of some kind of idealism in the conduct of life, and 'the urge of a super-secular out-look. But as time went on, the outlook of Western civilisation underwent a slow change. This change was scarcely felt before the War broke out. Then the inner rottenness of the Western civilisation became at once apparent. The War burst upon the world like an avalanche from hell. The Allies cried out at the real and imagined barbarities of the Germans. They were filled with indignation at the use of the poison gas and other nefarious destructive devices. These, they said, were Hunnish and against international morality. But what are the Allies themselves doing now? Every one of them is engaged, if the press reports are not false, in devising the deadliest poisons and other scientific means of mass destruction. The very things which the Allies protested against during the War, they are now avidly engaged in acquiring and perfecting. They now no longer remember their hypocritical declarations during the War that they were fighting for the safety of civilisation. Now many of the best intellects of the West are engaged in the preparation for the next War, another game of hell. This itself now appears to them to be the aim of civilisation.'**

* Vide *Prabuddha Bharata*, January, 1928, Swami Ashokananda's Leading Article. We recommend this article to our readers and request that they will think twice before accepting an over-dose of materialism. What has Professor Har Dayal to say to this evil state of affairs?

What a horrid and heart-rending picture? We request Dr. Farquhar to direct his best energies to the task of obviating such a huge evil in the West and preach his sermons there against the eradication of this devilish state of things. More on this subject is unnecessary at present.

CHAPTER XV

A notable Object Lesson in religious tolerance.

Jumma Masjid in Mysore.

A Hindu King's noble gift to his Moslem subjects.

We reproduce here the speech of His Highness the Maharajah of Mysore, as it is unique alike in its sublime thoughts and exalted spirit. On the sixth of April 1927 the Maharajah of Mysore—a very orthodox and pious Hindu Ruling Prince—performed the opening ceremony of a large Mosque in the presence of a large assembly of all classes and castes of citizens, official and non-official. While the Maharaja of Mysore has built a Jumma Masjid for his Moslem subjects, the present Nizam of Hyderabad is alleged to have spent lakhs and lakhs for converting his Hindu subjects to Islam!

His Highness the Maharaja delivered the following speech which deserves to be enshrined in the pages of history:—

“It is with very great pleasure that I have come here to-day, to perform the ceremony of declaring open for your worship the new Jumma Masjid of the City of Mysore. Religion plays a great part in the lives of all of us Indians and though we worship God in many and various ways, there is a unity in our diversity and all our ways, if properly pursued, lead sooner or later to the same eternal truths.

It has been a real sorrow to me to see lately, in different parts of India, great clashes over the externals of religion, showing, if they show nothing else, a tendency to pursue the shadow rather than the substance. I am rejoiced to think that no such spirit has yet manifested itself among my people and I hope that this Jumma Masjid which I am declaring open to-day may be of great assistance in promoting the search for the eternal verities and in suppressing sectarian rivalries and prejudices.

I have a personal and family interest in this Mosque. When the seat of the Government was transferred to Mysore in 1799, there was no Jumma Masjid in the city and the Muhammadan inhabitants who had migrated from Seringapatam prayed that one might be constructed. This prayer was acceded to by my grandfather and a Mosque was constructed to which he also attached a suitable cash grant for the maintenance of the institution and for the relief of poor travellers. As time went on, the building thus made proved inadequate for the needs of the Muhammadan population and fell into a very dilapidated state and as long as ten years ago, the question of its restoration was first taken in hand.

The Mosque has now been reconstructed through the agency of my State engineers at a cost to the State of nearly Rs. 38,000. It has been a long time in the building. May it endure for generations as a source of inspiration, as a place of goodwill, as a centre of all that is highest and best in your religion is my prayer for you all." His Highness then walked a few paces from the dais and approaching the doors of the Masjid threw them open and after inspecting the main portion inside, departed amid acclamations.

The late Nizam Mahbub Ali Khan (of pious memory) was the idol of his subjects, Hindus and Moslems alike. We hope that his son, H. E. H. the present Nizam* will learn a lesson of religious toleration particularly and of wisdom generally from his exalted neighbour the noble-minded Maharaja of Mysore, the silver jubilee of whose benign reign was recently celebrated with great eclat by the people of Mysore of all classes, creeds, and colour. The Mahomedans described His Highness' reign as "Rama-Rajya," Reign of the Divine Shree Rama.

* We take this opportunity of drawing the attention of His Highness the Nawab Sahib of Bhopal to the following item which appeared in the *Times of India*, dated Monday 6th February, 1928:—

"Owing to frequent conversions of young Hindu women and children, the Brahman Sabha of Bhopal has submitted a petition to H. H. the Nawab requesting that the necessary laws be amended in order to safeguard the interests of the Hindu subjects of the State."

We had heard many sad stories about this evil in Bhopal. We cherish strong hopes that under the enlightened regime of the present Nawab Sahib, the Hindu subjects of Bhopal will have no religious "Zulum". We trust His Highness will always bear in mind the famous words of H. E. Lord Landsdowne, who, in his Viceregal Speech (after the Bombay Riots of 1894), emphatically declared that the meanest man would be protected by the British arms in the discharge of his religion.

CHAPTER XVI

Beginning of a new Era for Hinduism.

Triumph of Vedanta Dharma.

We have great happiness in presenting to our readers the following most interesting and important details in connection with the triumph of the Vedantic Religion and the memorable service rendered by His Holiness Shree Shankaracharya (Dr. Kurtakoti), to the cause of Hinduism. We refrain from adding any more observations of our own, as the able and classic speech delivered on 13th March, 1928, at Nasik by His Holiness will speak volumes :—

Regeneration of Hinduism.

"We are meeting here to-day under the shadow of a great event in the history of the Hindu Dharma. The admission of Miss Miller to Hinduism is a historic event and you all have witnessed the great enthusiasm which marked the ceremony this morning. It has given me the greatest pleasure to have admitted her to the Hindu faith. It may seem to you the most unprecedented thing. For generations the gates of Hinduism have remained shut in the face of those who have sought its portals. Yet it is no new thing. The gates of Hinduism from the earliest times had been opened to all new-comers, but for some extraneous reasons these gates had been closed, and the most powerful reason was the loss of independence of the Hindus. Owing to their position of dependence the Hindus had been forced to close up their ranks and limit their

phere to those who had already been Hindus. But to-day's function marks the re-opening of the gates once more to all who seek its portals in a sincere spirit of conviction.

A Far-reaching Event

It is a far reaching event whose effects you may not be able to realise, but future generations of Hindus will have every reason to be proud of our achievement to-day. It restores once more to the Hindu faith the elasticity and tolerance which were characteristic of it. It opens the path to all seekers of a cosmopolitan religion, and enables them to follow its great truths without violence to their conscience. There is no doubt that there is need of a true and tolerant religion all over the world and at such a time as this to keep the doors of such a great faith shut against foreign seekers would be to pursue a course of moral and spiritual disaster and to deny to the world the solace of a true religion.

Universal Religion

In this connection I may refer here to a visit that a German professor, Dr. Otto, paid to me recently. He said to me how great was the need of a universal religion, acceptable to all, embracing the essentials of all religions in this world, less dogmatic and more humane, and he propounded his ideas in a manner that was bound to carry conviction. But I pointed out to him that there was already such a religion; only that its essentials had not been properly appreciated. Hindu Dharma is the most broad-based religion containing some of the highest truths that are required to make religion acceptable to the great majority.

Viewed from this stand-point it is hardly necessary to stress unduly the urgency of Hinduism once more being made a living and growing organism. Judged from this point of view the Shuddhikarana of Miss Miller which was per-

formed this morning is full of greatest meaning to Hindu faith. Though it may seem a small affair to some of you who are apt to connect it with an individual and view it from different standpoints. I am fully convinced that it marks the beginning of a new era for Hinduism. The event has to be considered from four main points: (1) the Philosophic (2) Dharmic, (3) Historical, and (4) Pragmatic or practical.

Different Viewpoints

I shall deal with these in their order. From the philosophic stand-point the ceremony that we have witnessed to-day is a matter of great rejoicing to me. It shows the inherent greatness of Hindu philosophy, for the simple reason that it marks out the Hindu faith from other faiths. It may not generally be known that all the religions do not rest for their support on their philosophies. This accounts for the fact that some religions are called revealed: while others are known as inspired. The Bible says, "Love thy neighbour like thyself." The Bhagwad-Gita enjoins the same truth. But why should one look upon others as oneself? The Bible does not answer this question. Why should one do so? That is because it is essentially dualistic and Christian philosophy is dualistic. There is no philosophy in the world which is non-dualistic except the Vedic one. So other religions have to look to Vedic philosophy for their support. Besides, other religions maintain that the world was created by God. But Hinduism teaches us to look upon the world as God. It is no wonder that such a faith as ours should make a powerful appeal to others or that Miss Miller should have been attracted to Hindu philosophy.

Shuddhikarana and Its Significance

There are some to whom Shuddhikarana may seem inconsistent and contradictory. But these are people who look upon Hinduism in a restricted sense. And because

of this they hold that Hinduism is not a proselytising religion and that it cannot take new recruits. But such a view is an erroneous one. A discerning eye will readily see that the Hindu faith, far from being so narrow and limited, is capable of absorbing new forces and withstanding new shocks. Some people ask what is your spiritual authority for admitting foreigners? If I may answer a question with another question, where has Vedic Dharma recognised the existence of other religions? There is a Vedic text which clearly says that Dharma is a foundation of the entire universe. Vedic Dharma embraces all points essential to human welfare, and it is, therefore, natural that it should cover everything conducive to the well-being of the world. All other faiths are obviously extensions of isolated creeds comprehended within the limits of Vedic Dharma. For instance, Christ enlarged upon the Tenets of peace while Mohamed selected the creed of aggressiveness as the governing factor of its creed. In the same way of other faiths as for instance Jainism which lays stress on Ahimsa or non-violence. There is no need to enlarge upon this side of the matter. But Hinduism contains all these truths which are scattered among many religions and all faiths. It enjoins upon its followers to act according to special conditions keeping in view the welfare of the world and promotion of the brotherhood of man as the sole aim of their faith. This is not all. Christianity teaches that God is impersonal. Hinduism does not deny that God is impersonal. But at the same time it recognises that God is super-personal meaning thereby that He can be personal without losing His omniscience and omnipotence.

Tolerant Hinduism.

Thus you will see that Hinduism does not oppose those who hold the belief that God is impersonal nor do they

exhort those who believe in His personality. People are free to offer worship to Him in his personal aspect. It is clear that Hinduism shows the greatest tolerance for both schools of thought—those who recognise the personal conception of God and impersonal character that is attributed to Him. So there is nothing which is opposed in reality to Hindu Dharma or which does not fit in with its conception of Universe. There is about it no sense of difference in regard to Dharma. But those who think that the part is the whole may be taken into the fold of those who regard part as the part and the whole as the whole. At the same time Hindu faith affords the broadest platform to all those who possess different talents and wish to contribute to the sum total of human happiness and the perfection of their faiths.

Dharma Enlarges Faith.

Therefore to admit Christians or Mohamedans to Hinduism is not to ask those who seek it to give up their faiths but rather to enable them to enlarge their outlook and widen their horizon and live a broader and more tolerant life, doing what lies in one's power to promote the happiness and the content of the world. That is in short the essence of Hindu Dharma.

History of Conversion.

Now as to the historical aspect of conversion or Shuddhi there are innumerable instances of the admission of foreigners to Hinduism. From the time of Mahabharat to the times of Asoka and Chandragupta and even almost to the times of the Mogul invasion there have been many number of instances of such conversions. You might have heard about Arjuna's marriage with Ulupi, and Ulupi, according to modern historical research, has been recognised as an American woman. Then there is Kanva

Muni who, relates Bhavishya Purana, went to Egypt, brought 10,000 recruits and had them taken into Hinduism and absorbed within the four Varnas. It is related of Jaratkaru Rishi that he married a Naga Kanya and treated her as his Dharma Patni. Nor can a reference be omitted to Asoka and Chandra Gupta who married foreign wives after converting them to their own faiths. There are innumerable inscriptions and coins and literature extant on the subject and these are published and some of these researches have been embodied in recent publications of Indian Antiquary.

Importance of Event

From the practical point of view it is hardly necessary to emphasise the importance of the event. Too much stress cannot be laid on the significance of the admission of Miss Miller to the Hindu faith. Some difference of opinion has been expressed mainly on account of the possible sequel to the Shuddhikarana. Some people have taken strong exception on the score that Miss Miller is to be married to the Maharaja Sir Tukojirao Holkar. I have no wish to discuss the aspect of this matter which is purely personal to the parties concerned. The most important consideration would be the admission of a seeker who wants to be taken into the Hindu faith out of her or his inborn conviction and admiration for the faith. It cannot be denied that the ultimate intention has been bearing on the question, but the question cannot be solely determined on that ground alone nor can be allowed to reflect a sense of responsibility. I want those who are objecting the conversion on the ground of the proposed marriage to consider whether a Doctor would be justified in refusing medical aid to a sick man on the ground that if the man is restored to health he proves dangerous to the society. That is no concern of a true doctor. His business is to give all the best assistance to his patient

and leave the consequences to take care of themselves. If the man proves dangerous there are other agencies to take note of it and deal with it. Such should also be the attitude of all informed persons concerning the admission of foreigners to Hinduism if they seek it in a true spirit of devotion and sincerity.

The position to-day in regard to Miss Miller's conversion is not much different. She has conceived a great regard for Hinduism and has expressed a sincere desire to be admitted to that faith. Is it just or fair I ask, to refuse her the solace of a faith which has appealed to her powerfully and evoked her intense admiration?

Exception has been taken on the ground that these mixed marriages should not be encouraged and the conversion of Miss Miller is said to be an encouragement in that direction. It is difficult to endorse the view though one may be inclined to sympathise with the doubts entertained by these people. It seems to me that there is some confusion of thought and a difference between this case and other cases. Here is a woman who sincerely desires to be taken into a new faith and it seems to be unfair to deny her the opportunity. The matter has to be judged on its own merits free from any preconceived notions or prejudices and it is no less important to bear in mind the fact that Miss Miller has given a categorical undertaking that she would remain true to her new faith and maintain its truths. In view of this it would be undesirable to go into her motives or criticise her action. If any undesirable consequences follow from such conversions, society would be able, I am sure, to deal with these cases. But I do not think that any one would be justified in shirking responsibility from an apprehension of future trouble.

Duty of the Gurus.

It is the only duty of God, Dharma and Gurus to show the path of light to all who seek it. But if they abuse their opportunity there are other means by which the consequences can be counter-acted. Some people have expressed their apprehension that this conversion has been effected for fear of the parties concerned embracing some other religion such as Mohamedanism, to facilitate their aim being achieved. But such apprehension is unfounded. I have entertained no such fears. The only apprehension that I have had is that I might be failing in my duty towards Hindu Dharma if I did not act in the manner I have done.

A Personal View.

Apart from all this I have had occasion to discuss with Miss Miller her real views and I am glad to say that the impression I derived from her conversation is that she is sincere and earnest in her desire to be admitted into the Hindu faith. You will remember that she had received voluntary offers of conversion to Hinduism from various institutions such as the Arya Samaj, Satya Shodhak Samaj and Hindu Sabha, but she was determined that, if at all, she would be admitted into the Hindu faith in regular manner by this Pith and none else. And that shows the earnestness of her purpose. As I have said already she has unequivocally declared her desire to remain true and constant to the Hindu faith and it is my sincere hope that she will conduct herself in a manner that will remove all prejudice and win the confidence of the brothers and sisters of the faith, which she has of her own free will and choice selected for herself. It is also my earnest hope that the event will be justified in every way and ultimately conduce to the glory of the Hindu faith and its emancipation from its thralldom of ages. I am glad to announce here for the information

of every one of you that I have bestowed upon her the name of Sharmishtha and I am confident that our new Sharmishtha will prove in every way worthy of the honoured name she bears from now."

The speech of Shree Shankaracharya was warmly received in the monster meeting on the holy banks of the Godawari. Nasik never witnessed such a huge assemblage of persons of all classes, who had come from distant and various parts of the country. Then followed the short but significant speech of Miss Miller, explaining her motive for embracing Hinduism:—

"Your Holiness, Sisters and Brothers,

Considering the very unusual circumstances which have led to the performance of today's ceremonies by, and under the guidance of, Your Holiness Shree Shankaracharya, I feel I must express my feeling of gratitude to Your Holiness and to you all who have assembled here today to admit into your fold one, who comes from a distant part of the world. It was indeed a matter of surprise to me that some people in this country thought that there existed serious difficulties in the way of those who could not call India their Mother-Country and yet desired to have all that your ancient religion and culture offered. Your participation in today's proceedings is an indication of your resolve to throw open the doors that have for a considerable time past remained closed against outsiders. I am grateful to you that your decision and action have made it possible for me to realise my most cherished desire.

It was during my school days that I read some of the most fascinating portions of your ancient books as transla-

ted into English. Obviously it was not possible for me to grasp their innermost meaning, but all the same, they had for me a peculiar charm. My interest in the civilisation of India was suddenly roused when I met, nearly two years ago, one who has been the primary cause of the change through which I am passing now. As our acquaintance developed into friendship my desire to know and understand India became stronger. Old impressions of her great religion, her beautiful mythology, and wonderful philosophy were revived. It was a delight to read more on these subjects; and I have since had the pleasure of discussing them with a few Indians whom I met from time to time. I soon began to feel a change coming over me. Although I was fully conscious of the fact that my knowledge of Hinduism was very limited and that closer study was essential for acquiring a deeper knowledge of it, yet I had sufficiently realized that Hinduism could give me all I needed for guidance.

I must at the same time tell you very frankly that it is not without pain that I sever my connection with the Church, for I know nothing in the true religion of Christ that can be discarded without disadvantage. I hope the true spirit of Christianity will continue to be with me and be a source of inspiration in days to come; and it is indeed a great consolation to feel that the true spirit of Hinduism not only tolerates such an attitude as mine, but welcomes it as being essential for seekers after Truth. So far as my inquiry goes, Hinduism allows the greatest latitude in matters of faith or belief such as *'Conception of God,' 'The purpose of the Universe'* and *'The nature and meaning of life.'* And indeed it was this fact more than anything else that enabled the sages of old to bring into existence that most marvellous philosophy which has been and will always be a storehouse for the world from which

to draw wisdom and enlightenment. I have no doubt that Hinduism will enable me to lead a larger and fuller life, and trust that, with the help of Your Holiness and other brothers and sisters, I shall have, in time to come, a deeper knowledge of Hinduism and realize its great purpose.

You have really understood the spirit of Hinduism and taken me into your society and may I ask you all to always look upon me as one of you? And for my part I shall not only be a Hindu but will ever strive to be not an unworthy member of the Hindu community to which I have now the privilege to belong.

Before closing, I feel it a duty to offer my heartfelt thanks to Your Holiness, to the President and Members of the Working Committee, to the local Dhangar community and all the Volunteers, whose sincere efforts have made the ceremony of my admission to the fold of Hinduism such a success. I realize how stupendous was the task, stupendous not only in bulk but also in quality and this fact makes the expression of my thanks inadequate.

May I also take this opportunity of expressing my grateful thanks to all those who were so kind as to send me numerous messages of sympathy and good will and offers of help.

May I conclude by saying that service will be my highest ambition."

Our readers will be interested to peruse the correspondence which passed between Miss Miller and Shree Shankaracharya of Karvir Pitha with regard to the conversion issue.

Letter from Miss Nancy Miller to Shankaracharya:—

Bangalore 22nd Feb. 28.

" May it please Your Holiness,

It is my earnest desire to embrace Hinduism, and I shall deem it a privilege if Your Holiness helps me to do so. I shall be grateful if you will be good enough to send me instructions which I may be required to follow before or at the ceremony of conversion.

Your Holiness' humble servant,

(Sd.) Nancy A. Miller."

Shankaracharya's Reply.

Letter from Shri Jagadguru Shri Shankaracharya of Karvir Pitha to Miss Nancy Miller:—

Nasik, 8th March, 1928.

" In reply to her letter of the 22nd expressing an earnest desire to embrace Hinduism and seeking help in the matter, Miss Nancy Miller is informed with great pleasure that there will be not the least hesitation on the part of the Pitha to assist every sincere person on his or her way to understand, assimilate, and realise the great tolerant "Dharma" of the world, and that the Pitha looks more to qualities of heart than to the bonds of external restraints, in a question of this nature. The Pitha thinks it its duty to do its best to help an aspirer like Miss Miller in accordance with Shastric injunctions.

" As for Miss Miller's inquiry regarding the instructions to be followed at the ceremony, the Pitha will communicate them to her in due course. But it must be borne in mind that one will have an arduous task before one in following them up.

(Sd.) Shri Vidya Shankar Bharti Swami."

As regards the international importance of this event, His Holiness observed as follows:—

"It is a very big religious problem which has assumed international importance and it has got to be solved to the satisfaction of all according to Shastraic injunctions. When once the principle of admission of foreigners to the Hindu fold is admitted and advocated, it will be hypocrisy to deny the application of that principle to Miss Miller under the guise of one excuse or another. There should be no reason to doubt the motive of Miss Miller who, herself possessed of riches, is ready to marry Maharaja Sir Tukoji Rao with full knowledge of everything about him. Moreover it is no concern of the *Pitha* (religious institution) to look into extraneous circumstances. I must say that Miss Miller has by her conduct given a crushing reply to Miss Mayo's book, 'Mother India'. I devoutly hope that she will live up to the high principles of Hindu religion which she is going to adopt, and by her noble conduct break all the opposition ranged against her."

In conclusion, His Holiness solemnly said: "It is no God and it is no religion which shuts its doors against a suppliant whoever the person and whatever the Faith."

CHAPTER XVII

The Hindus and the Parsis.

The close similarity between the main religious rites and rituals of the Hindus and the Parsis gives rise to very serious thought about the fact that their ancestors must have lived and followed one and the same faith, though circumstances might have driven them in different directions afterwards. The following points are most worthy of deliberation:—

- (a) The worship of Agni Narayan, God in the form of Light or Fire.
- (b) The worship of the Sun.
- (c) The wearing of sacred thread.
- (b) Reverence for Cow, essential for Fire-worship.

These four religious duties of the high class Hindus and the Parsis justify us in thinking that, barring the minor differences, the faith of the Hindus and the Parsis was almost the same or similar in ancient times.

On this important subject we have much pleasure in giving here the considered views of two scholars, Professor Horowitz and Miss Krause.

MOLAL AND METAPHYSICS.

Professor Horowitz's Lecture.

"As the Government of Bombay Research Lecturer for 1928, Prof. E. P. Horowitz of Hunter College, New York City, America, delivered on Thursday the 16th instant at the Cama Oriental Institute premises, his last lecture out of a series of Public Lectures on "Indo-Iranian Philology (dealing with Semantic Etymology, the history of cultural words)' the subject being 'Morals and Metaphysics—the Need of Semantic Studies in Indian Schools.'

In the course of his lecture Professor Horowitz stated that attempts have been made to trace 'Mazda monotheism' back to Semitic sources; Exodus is quoted where Jehovah explains his name as 'I am that I am.' Ahuramazda too interprets himself as 'Ahmi yat ahmi' 'I am that I am.' As Moses saw Jehovah revealed in a burning bush, so Zoroaster (alleged to have been a younger contemporary of Moses) contemplated divine truth, the *asha* or path of salvation, in the sacred flame.

But whatever the relationship between Mazdaism and Mosaism was, whoever was the borrower, there is no doubt that both religions have influenced and moulded Mohammedanism. Moses and the Magi preached the unity of the Godhead, and the Arab prophet proclaimed likewise: 'There is but one God and none beside Him.'

Again, Mazdaism has deeply affected the philosophy of the Veda. Buddhism as well as Vedanta are unwittingly under the spell and sway of the Parsees. Zoroaster, chief of the Magi, firmly established *asha*, the good law of righteousness. He first 'turned the wheel of *asha*', Buddha too turned the wheel of *dharma* or righteousness; he is known as Chakravarti, the 'turner of the wheel.' Zoroaster, standing before the consecrated fire,

admonished the faithful: 'There is but one God without a second.'—His *asha* or divine order let us contemplate through the sacred flame! The Zoroastrian notion was eagerly taken up by Mahayan-Buddhism the source of Adwait Vedanta as interpreted by Shankara. Adwait, 'the one without a second', is quite a Zoroastrian expression."

DOCTRINE OF HEAVENLY LIGHT.

Zoroaster's Reforms

A meeting was held at the K. R. Cama Oriental Institute on Wednesday last to commemorate the 18th anniversary of the death of Mr. K. R. Cama, when Professor Jadunath Sarkar was in the chair. The President having introduced the lecturer of the evening Dr. Miss Charlotte Krause, Ph. D., Assistant Professor of Sanskrit at Leipzig University, the latter gave a discourse on 'Indo-Iranian views on Macrocosm and Microcosm' according to Prof. Johannes Hertel's recent researches. In the course of her discourse the lecturer said:—The oldest literary documents written in Indo-European tongues are the Avesta and the Rigveda. Dr. Johannes Hertel, Professor of Indian and Iranian Philologies of Leipzig University, has done much research work during the last ten years in order to interpret their meaning and to investigate the culture and religion of the people amongst whom these ancient documents had been composed and understood. He believes greater part of the Rigveda to have been written in Iran during and after the time of Zoroaster. The Rigvedic tribes were temporarily settled near the Hamin Lake and were close neighbours to the Avestic tribes.

The religion which is disclosed by the Rigveda and the younger Avesta, as well as by Herodotus, for the Ancient

Vedic, Avestic and Persian tribes was one, nearly homogeneous, Indo-Iranian natural religion, the chief principle of which was the doctrine of the heavenly light. Light and glow was believed to surround the universe. Originally it was shut off from the world of men by the vault of the firmament, till the Supreme God Lord of the Heaven, and embodiment of Light Himself, the Vedic Indra, smashed the stone vault with his diamond weapon. Since that time the sky has been perforated, the openings being sun, moon and the stars through which the heavenly light is shining forth, and through which also, the heavenly water comes down to earth from the celestial ocean and the celestial river (the heavenly Ganga, the Milky Way), when it rains.

Heavenly Light.

The heavenly light is also contained in many natural objects such as mountains, stones, plants and in all the living creatures, whose souls are believed to be fire and light and to enter the cosmic light again after death. The gods who were worshipped (the Vedic devas) were also embodiments of concentrated light and, therefore, of supreme power and wisdom. One of them, the old god of the sky, is Ahura Mazda, the god of Zoroaster's Gathas, and his name is being translated by Hertel as " Lord Intellect."

In Lord Intellect's name Zoroaster carried through his great reformation, abolishing the old devas and their bloody cults. Preaching against intoxicating Haoma drink and the horrid carousals of old, against raids and the adventurous rough nomadic life, recommending the peaceful pursuits of agriculture and cattle rearing and exhorting his followers to remain on the path of Asha, of righteousness and veracity. The teachings of Zoroaster are preserved in their present form in the ancient Gathas. The Younger Avesta forms, however, a compromise between Zoroaster's

doctrine and the old Iranian natural religion which was reintroduced by the Iranian priests, the Magians.

Our object in bringing this subject prominently before the public generally and especially to the notice of our readers is that attempts may, sooner or later, be made by the leaders of the Hindu and the Parsi communities to unite under the banner of the Vedanta and be again the brethren of one and the same community, to which both seem undoubtedly to have belonged in remote times. Through the laudable exertions of the revered Swami Vivekanand, America and Europe have, long ago, begun to admire and appreciate the beauty and sublimity of the Vedanta philosophy. The late Right Honourable Professor Max Muller has unequivocally shown in his weighty writings* how the Vedanta philosophy is the highest goal of humanity and how it can fulfil the aim of worldly existence combined with spiritual elevation.

Many eminent European scholars have, in our own times, fully recognised the claims of Vedanta to be the world religion.†

* *Vide* the three Introductory Lectures on Vedanta by Right Honourable Max Muller and also his *Life of Rama-Krishna Paramahansa*.

† Scholars of antiquarian research like the late Lokamanya Tilak, have written much about the undoubted antiquity of the Vedas. Those of our readers who wish to go into further details about the point of antiquity may refer to the *Arctic Home in the Vedas* by the late Lokamanya Tilak. *Vide* Appendix, where we have given Professor Horowitz's views on Vedanta, the Universal Religion.

Quite recently His Holiness Shri Shankaracharya (Dr. Kurtkoti) has, following the footsteps of the great Swami Vivekanand, laid open the door of the ancient Hindu religion to all who earnestly desire to follow this great tolerant faith. We heartily congratulate His Holiness upon the admirable attitude fearlessly and freely presented by him in the advocacy of the Vedantic religion. His Holiness has rendered a yeoman's service to India and leaders of the Hindu community should come forward to support His Holiness and thereby bring about the lasting solidarity and expansion of the Hindu community.

We reproduce here an extract from the lecture of Mr. Dadachanji, "Sunworship to Monotheism," delivered before the Bombay Branch of the Royal Asiatic Society on 2nd March 1928. *Inter alia*, Mr. Dadachanji said :—

"The fifth stage in the development of the Indo-Iranian thought was the origin of the priestly class the Athravans the fire-priests, whose function was and still is to preserve the holy fire. At the sixth stage the fire-priesthood, having nothing to do except to look after the fire, composed rhymes in honour of the Deities which in course of time were turned into sacred poetry. Thus the Iranian poet came after the Iranian priest. At the seventh stage the sun, which was the only god at first, became afterwards the chief of other star-gods worshipped by the Iranians. The eighth and ninth stages were most eventful in the history of Indo-Iranian thought. At the eighth stage there was a bifurcation of the Iranian religious thought.

One branch took the form of the spiritualization by revelation of the sun-and-star-gods with Mazda as the chief God and afterwards as the only God, the lesser gods being merged in Mazda, the only God, as His attributes etc. The other branch of the eighth stage gave rise to the cult of Indra-worship, the followers of which came into collision with those of the Mazda religion or Mazdoism and, being defeated, emigrated to India and planted there the worship of Indra and other Indo-Iranian gods. At the ninth stage was evolved Zoroastrianism. But Zoroastrianism was a subject too wide to be dealt with even cursorily in the Paper in hand. Neither the Avesta nor the Rigveda had referred to idols or idol-worship."

Our observations on this subject, we hope, may appeal to our readers and prove as an incentive to strenuous exertions for promulgating the claims of Vedanta as a world-religion, and thereby ensure the prospects of world-peace and the well-being of humanity. We conclude this chapter by giving an important extract from Rao Bahadur P. B. Joshi's article entitled "Hindus and Proselytism":—

Conversion of Scythians.

It is well known that Nahapana the founder of the Kshaharata dynasty in Gujrat, was a Kshatrapa or a foreigner. These Kshaharatas are believed to have been Scythians, *i. e.* foreigners, who bailed from Shakastan which I identify with the modern Seistan in Persia. From the coins of these Kshatrapas found in Gujrat and elsewhere, we find that they had embraced Hinduism. Again we gather from the chronicles of ancient India that Ushavadata, the son of Dinika and the son-in-law of Nahapana, was by race a Shaka or Scythian, and had sub-

sequently embraced Hinduism. The above fact is conclusively proved from the description of his religious gifts as mentioned in the Nasik inscription. This inscription mentions that Ushavadata had given in charity three hundred thousand cows and had fed hundreds of thousands of Brahmins. The aforesaid inscription also records the gift of the village Pushkara and various other gifts to Brahmins at Chinchni and Dahau in the Thana District. It should be noted that Ushavadata's father Nahapana and his wife Dakshamitra were Buddhists by religion.

Maga Priests.

The Puranas of the Hindus contain the traditional history of India and in the Brahma Parva of the Bhavishya (Maha Purana), we come across an interesting account of the admission of the Maga priests of Shakastan (Seistan) into the fold of Brahmanic Hinduism. According to this account, these Maga priests were descended from the great sage Jarasasta (Zoroaster) and were well qualified to perform the worship of the sun-God. They kept beards, while reciting prayers they held, in their hands, the Kavacha, *i. e.* an amulet and especially, while receiving and returning gifts, they covered their faces with a piece of cloth. They restrained their breath during their prayers and took their meals by observing *mauna* or silence. They put round their waist the sacred thread Avyanga (Avest word "Aiwyanghan") made of the cast-off skin of snakes. Samba, the son of Shri Krishna of Dwarka, being afflicted with white leprosy was advised by the sage "Gauramukha" to bring these Maga priests to India for consecrating the temple of the Sun-God, they being well-versed in the rituals relating to sun-worship. Samba accordingly brought 18 Maga priests to India from Shakastan (Seistan). With their help a temple to the Sun-God was consecrated on the banks of the river Chandrabhaga

or Chenab. Owing to this act of piety, Samba was cured of his leprosy and in gratitude he presented the Maga with the town of Mitravana (Multan) and got them married to the daughters of the Kshatriyas of the Bhoja tribe. The descendants of these Magas came to be styled as Bhojaks, Sevaks or Maga Bramhins, and they are at the present day found in Cutch, Sind, Marwar, Kashmir, in some parts of Kathiawar and the U. P.

Thirty-five years ago, the great Swami Vivekanand, by delivering a series of lectures at Chicago and other places in America, brought to the notice of the world the true features of Vedanta Hinduism, and clearly proved that true Hinduism, *i. e.* the Bhagavata Dharma, was not opposed to proselytism and social and religious reform in India. And all lovers rejoice to find that another learned Swami in the person of His Holiness Shri Shankaracharya of Karvir, Dr. Kurtkoti, is coming forward to espouse the same noble cause which Vivekananda had begun. By his great learning, immaculate character, simplicity of living and a thorough acquaintance with the sacred literature of the Hindus, Vedanta-Vachaspati Dr. Kurtkoti is well qualified to undertake this noble work and we wish him every success in his endeavours in the cause of social and religious reform in India.

CHAPTER XVIII

Sayings of Shree Ramakrishna Paramahansa.

(Guru of Swami Vivekanand)

1. There are various sects among the Hindus ; which sect or which creed should we then adopt ? Parvati once asked Mahadeva, ' O Lord, what is the root of the Eternal, Everlasting, All-embracing, Bliss ? ' To her Mahadeva thus replied, ' The root is faith.' The peculiarities of creeds and sects matter little or nothing. Let every one perform with faith the devotions and the duties of his own creed.

2. Sometimes peace reigns in the heart, but why does it not always last long ? The fire made by the burning of the bamboo is soon extinguished unless kept alive by constant blowing. Continual devotion is necessary to keep alive the fire of spirituality.

3. You cannot live in a sooty room without blackening your body to some extent, however small it may be, with all your caution. So, if a man or a woman lives in the company of one of his or her opposite sex of the same age, with the greatest circumspection and control over his or her passion, still some carnal thought, however small, is sure to rise in his or her mind.

4. That man who, living in the midst of the temptations of the world attains perfection is the true hero.

5. How may we find our God? The angler, anxious to hook a big and beautiful Rohitta-fish, waits calmly for hours together, having thrown the bait and hook into the water, watching patiently until the bait is caught by the fish. Similarly, the devotee who patiently goes on with his devotions is sure at last to find his God.

6. In what condition of mind does God-vision take place? God is seen when the mind is tranquil. When the mental sea is agitated by the wind of desires, it cannot reflect God, and then God-vision is impossible.

7. How may we conquer the old Adam in us? When the fruit grows out of the flower, the petals of the flower drop off of themselves. So, when the divinity in thee increases, the weakness of thy human nature will all vanish of its own accord.

8. Devotional practices are necessary only so long as tears of ecstasy do not flow at hearing the name of Hari. He needs no devotional practices whose heart is moved to tears at the mere mention of the name of Hari.

9. The truly devotional and spiritual practice suited for this Iron age (Kali-yuga) is the constant repetition of the name of the Lord of Love.

10. As a wet-nurse in a rich family brings up the child of her master, loving the baby as if it were her own, but knows well that she has no claim upon it; so think you also that you are but trustees and guardians of your children whose real father is the Lord God in Heaven.

11. As an unchaste woman, busily engaged in household affairs, is all the while thinking of her secret lover, even so, O thou man of the world, do thy round of worldly duties, but fix thy heart always on the Lord.

12. A worldly man is best known by his antipathy to whatever savours of religion. He does not like to hear any sacred music or psalm, or to utter the holy name of God, and even dissuades others from doing the same. He scoffs at prayers, and pours down a volley of abuse upon all religions, societies and men.

13. Faith can achieve miracles, while vanity or egoism is the death of man.

14. There are two egos in man, one ripe and the other unripe. The ripe Ego thinks, 'Nothing is mine; whatever I see, or feel, or hear, nay, even this body is not mine, I am always free and eternal. The unripe Ego, on the contrary, thinks, 'This is my house, my room, my child, my wife, my body, &c.'

15. Knowledge and love of God are ultimately one and the same. There is no difference between pure knowledge and pure love.

16. Thou should sacrifice the body, mind, and riches, to find God.

17. He finds God the quickest, whose yearning and concentration are the greatest.

18. When the grace of the Almighty descends, every one will understand his mistakes. Knowing this you should not dispute.

19. It is faith in the name of God that works miracles, for faith is life, and doubt is death.

20. God is in all men, but all men are not in God ; that is the reason why they suffer.

21. When a wound is perfectly healed, the slough falls off of itself ; but if the slough is taken off earlier, it bleeds. Similarly, when the perfection of knowledge is reached by a man, the distinctions of caste fall off from him, but it is wrong for the ignorant to break such distinctions.

22. A tree, laden with fruit, always bends low. So if you wanted to be great, be low and meek.

23. Money can procure bread and butter only. Do not consider it, therefore, as it were, thy sole end and aim.

24. As the young wife in a family shows her love and respect to her father-in-law, mother-in-law,

and every other member of the family, and at the same time loves her husband more than these; similarly, being firm in thy devotion to the Deity of thy own choice (Ishta-Devata), do not despise other Deities, but honour them all.

25. Like unto a miser that longeth after gold, let thy heart pant after Him.

26. As on the troubled surface of rolling waters the moon shines in broken images, so on the unsettled mind of a worldly man engrossed in maya, the perfect God shines with partial light only.

27. He who tries to give one an idea of God by mere book-learning is like the man who tries to give an idea of Kasi (Benares) by means of a map or picture.

28. Rites and ceremonies are necessary for the growth and perpetuation of a religion. They are the receptacles that contain the seeds of truth, and consequently every man must perform them before he reaches the central truth.

29. Many are the names of God, and infinite the forms that lead us to know Him. In whatsoever name or form you desire to call Him, in that every form and name you shall see him.

30. The devotee who has seen God in one aspect only, knows Him in that aspect alone. But he who has seen Him in His manifold aspects is alone in a position to say, "All these forms are of

one God, for God is multiform." He has form and has no forms, and many are His forms which no one knows.

31. God is like the wishing tree: whosoever in His presence thinks that he is destitute and poor remains as such, but he who thinks and believes that the Lord fulfils all his wants, receives everything from Him.

32. At a certain stage of his path of devotion the devotee finds satisfaction in God with form; at another stage, in God without form.

33. The Avatara or Saviour is the messenger of God. He is like the Viceroy of a mighty monarch. As when there is some disturbance in a far-off province the King sends his Viceroy to quell it; so whenever there is any waning of religion in any part of the world, God sends His Avatara there.

34. Ordinarily, God is reached with great pains through prayers and penances, but when the flood of Incarnation descends, God is seen anywhere and everywhere.

35. Think not that Rama, Sita, Sri Krishna, Radha, Arjun, etc., were not historical personages but mere allegories, or that the scriptures have an inner and esoteric meaning only. Nay, they were human beings of flesh and blood just as you are, but because they were Divinities, their lives can be interpreted both historically and spiritually.

Christian Sayings.

Jesus:—"Seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you!" St. Matt. 6. 33.

Saint John:—"The world passeth away and the lust thereof, but he that doeth the will of God abideth for ever." First Epistle 2-17.

Saint Paul:—"The mind of the flesh is death, but the mind of the spirit is life and peace." Epistle to Romans. 8-6.

Jesus:—"Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as Thou, Father, art in me, and I am in Thee." St. John. 17-20.

Saint Peter:—"Be ye all likeminded; compassionate, loving as brethren, tender-hearted, humble-minded, not rendering evil for evil or reviling for reviling." First Epistle, 3-8.

Saint James:—"God resisteth the proud, but giveth grace to the humble.....Draw nigh to God, and He will draw nigh to you."—Epistle, 4, 6 and 8.

Saint Paul:—"Ye are fellow-citizens with the Saints, and of the household of God." Epistle to Ephesians, 2-19.

CHAPTER XIX

Religion and the Indian Mahomedans.

Turkey, the home of Islam, has publicly announced the separation of religion from the state. The Afghan King Ammanulla has boldly and emphatically said in his speech to the Mahomedans in Bombay that they should get rid of the clutches of the bigoted Moulvees and Mullahs and have a more cosmopolitan outlook on life. The late King Habiulla's condemnation of the cow-slaughter in India is well known. In his valuable work "Notes on Islam", Nawab Sir Ahmed Hussain Amin Jung Bahadur of Deccan-Hyderabad, has shown, by giving sound reasons, that the spirit of Islam is peaceful. The Mahomedan saints, as we have already mentioned in a previous chapter, denounce aggression and oppression.* Yet the Indian Mahomedans, the majority of whom are Hindus converted to Islam about 300 or 400 years ago, show now-

* During my trip to Hyderabad, Deccan, in November of 1927, I had a long discussion with His Excellency the Maharajah Sir Kishun Pershad, G.C.I.E., the veteran Chief Minister of that State, and with Nawab Sir Ahmed Hussain Amin Jung Bahadur, K.C.S.I., C.I.E., about "Bhagwadgita", Sufism, and the Muslim saints, who preach "Vedanta" "Anal Huq" (I am God Brahma, just like "सह ब्रह्मस्मि"). I rejoice to mention here the great pleasure which I had in having an edifying talk with these eminent persons of cosmopolitan views. Will the present Nizam hear their words of wisdom?

adays an attitude towards their Hindu neighbours which is altogether unsympathetic and undesirable. The series of murders of Hindu leaders like the venerable Swami Shraddhanand speaks volumes. The condition of Hindu subjects in Hyderabad (Deccan) and Bhopal is, as we have already mentioned, far from satisfactory.*

Hindu women and children are, it is said, victims of conversion in a mysterious manner. Dame rumour says that there is a systematic and well organised society for such conversions! The Hindu Mahasabha at Jubbulpore has passed a resolution condemning the most indiscrete legislative measure, which penalizes in Bhopal the reconversion of Muslims (Hindus converted to Islam). Thanks, indeed, are due to the legislative genius of Bhopal!

* The misrule in Hyderabad during the regime of the present Nizam has already engaged the attention of the Government of India and the public at large. A mere glance at the past history of the Hyderabad State is sufficient to show that its existence was due entirely to the spirit of forgiveness and magnanimity of the Peshwa Baji Rao, Balaji Baji Rao, Madhavrao I and Nana Farnavis. No Hindu Sovereign has ever annexed the state of a vanquished foe. The utmost the Hindu conquerors did was to take the war expenses and some territory and keep the vanquished foe as a tribute-paying Chief in subordinate alliance. This was well known to the great statesman Nawab Sir Salar Jung, G.C.S.I., whose famous decision in the case of the descendants of Nana Farnavis is well known. Hence it is a pity that the present Nizam should be so ungenerous and unrelenting in his dealings with the Hindus. I had heard long ago that the Nizam desired to convert all his Hindu Ryat to Islam!

We refrain from saying more about Hyderabad and Bhopal at present.*

The case of Indian Mahomedans is different from that of the Mohamedans in Persia, Arabia, and Turkey etc. The majority of the Indian Mahomedans were converted to Islam when the Moslem invasions came to India. Thus it will be seen that the majority of the Indian Mahomedans were Hindus. It is immaterial for our present deliberations to see whether the conversions were forced or voluntary. Under the circumstances the majority of Mahomedans in India can not altogether disregard their Hindu ancestors (prior to their conversion to Islam). But it is a pitiable scene to see the Indian Mahomedans having more sympathy with the Turks, the Persians, the Arabs rather than with their Hindu neighbours. What can be the reason of this inhuman spectacle? I may be permitted to mention here a very memorable incident, which occurred some years ago. I think Indian Mahomedans should bear it in mind, as thereby the peace of India will be secured and the ill-directed energy of a section of the Mahomedan community would receive a proper turn. In 1914 I presented my book "The Marathas and the Moguls" to Sir Fazulbhoy Currimbhoy at Indore

* We cherish hopes that the present enlightened Nawab Sahib of Bhopal will cancel this inhuman legislative measure, which deserves to be condemned by all the civilised nations in the world.

and had a long talk with him on Maratha history. At the end of our conversation Sir Fazulbhoy said, "Mr. Burway, Rajput blood is still flowing in my veins and my sympathies with the Hindus are as strong as they are with Islam, which I now profess." I trust our Moslem neighbours* will remember these words of wisdom uttered by an eminent Indian like Sir Fazulbhoy Currimbhoy. Quite recently some Mahomedan gentlemen were bold enough, in a spirit of unusual audacity, to write to Maharajah Tukoji Rao Holkar that His Highness should embrace Islam!! Can there be a case of greater audacity and unreasonableness than such an absurd proposal? I mention this incident to show how the wind is blowing, how a section of the Mahomedan community is bent on pursuing a course of direct

*The Khoja, the Memon and the Bohra communities, who are well known as merchants and men of business, happily sympathise with their Hindu neighbours and rarely indulge in fanatic acts. But there are other sections of the Mahomedan community, who are more deadly opposed to the Hindus (though converted some three hundred years ago) than the original Muslims of Arabia, Turkey and other Mahomedan countries.

†Maharajah Holkar is the descendant of Malhar Rao Holkar, who, under the lead of the Peshwa Baji Rao and his son Balaji Baji Rao, took the most prominent part in the subversion of the Mogul power. In fact, it was with great difficulty that Malhar Rao Holkar was prevented from pulling down the Mosque, that was built by Aurangzeb on the site of the Temple of Shri Vishweshwar in Benares. We ask our Muslim friends whether it was in good taste and proper to approach the descendant of Malhar Rao Holkar with a proposal about embracing Islam!

as well as indirect aggression and encroachment on the Hindu susceptibilities. Has God given religion to humanity for purposes of destruction or aggression? We cherish hopes that our Moslem neighbours will treasure up in their hearts the noble speech of H. E. Lord Irwin, which the Viceroy delivered in the true spirit of a messenger of peace.

We hope that the leaders of thought and action in the Mahomedan community will pay greater heed to the wise words of eminent persons like Nawab Sir Ahmed Hussain Amin Jung*, K.C.S.I., C.I.E., than to the short-sighted and interested advices of Moulvees and Mullas, who preach fanaticism and race-hatred.

* I visited Hyderabad twice (in 1892 and in 1896) during the happy regime of the late good Nizam Mahboob Ali Khan of pious memory. Hindus vied with Muslims in praising the good Nizam Mahboob Ali Khan, a noble example of a "Mabap" Ruler (a paternal ruler). I much regret that I have to speak in disparaging terms of the present Nizam, the son of the late saintly Ruler Mahboob Ali Khan of Hyderabad. When I visited Hyderabad in 1927 for collecting historical material through the kind aid of the Hon'ble Mr. L. M. Crump, C.I.E., I was sorry to find that nobody (neither Hindus nor influential Muslims) spoke a single good word about the present Nizam Osman Ali Khan. We cherish hopes that His Exalted Highness the Nizam Osman Ali Khan will try to follow in the footsteps of his noble and saintly father, because the Hyderabad State is, as we have already mentioned, a perpetual memorial of the magnanimity and forgiveness of the Peshwa Baji Rao I and his son Balaji Baji Rao. We trust that the lot of the Hindu subjects in Hyderabad would soon improve and Hyderabad would soon see that contented and happy regime which prevailed in the time of the late Nizam.

The late Maharajah Madhavrao Sindhia was, indeed, a typical Ruler, worthy of the highest respect. Why? Because he was a true devotee of the Almighty, had a stern sense of duty, and was a sincere lover and messenger of peace. The following incident, which Indian Princes should bear in their hearts, throws a powerful light on the question of Hindu-Moslem unity, of which the late Madhav Rao Sindhia was a staunch advocate:—"A big Mahomedan Jagheerदार, who had incurred the present Nizam's displeasure and suffered much thereby, approached the Maharajah Sindhia for intercession on his behalf.

“हुजूर, मेरी हालत तो चहोंत परेयान हो रही है और सैकड़ों हिंदु खोगोंपर और हिंदु जगमीरदारों पर भी जुल्म हो रहा है।”

("Your Highness, I am reduced to a very miserable condition. Several Hindu Jagheerdars are also being ground down under zulum"). So said the Mahomedan Jagheerदार to Maharajah Sindhia among other many distressing things. His late Highness quietly heard the whole sad tale and said with a deep sigh, "Tell the Nizam Sahib that I have also a large population of Moslems in my state but I treat them with kindness. It was the magnanimity and forgiveness of the Marathas that the Hyderabad State exists in its present condition. God gives kingdoms to Rulers for a benevolent rule and not for oppression and persecution." The Mahomedan Jagheerdars' and the Hindu Jagheerdars' grievances are, we hear.

redressed since then. The late Maharajah Madhav Rao Sindhia's uncommon religious toleration is proverbial indeed. Any visitor to Gwalior will see Shri Gopal Krishna's Temple, Sikh Gurudwar, a Church and a Mosque in a big compound, where prayers are offered in peace to the One God. The expenses are borne by the State for the upkeep of this noble institution, the only one of its kind not only in India, but in the whole world. I learn with much pleasure from Mr. L. Arathoon that there is also a Lodge of the Theosophical Society in the same grounds, the site of which and much of the building having been graciously given by His Late Highness. The Theosophical Society preaches universal brotherhood and sees underlying all religions the same great Truths. So His Late Highness selected for the Theosophical Lodge a prominent hillock which overlooks the other places of worship.

Before concluding this chapter we wish to place before our readers an extract from the admirable speech of His Excellency the Viceroy. Lord Irwin's speech is full of important points and classical passages, from which we reproduce here one, as it is in full agreement with the aim of this publication :—

The Supreme Test.

"There must surely have been times, during the latter months, when Indian patriots gazing upon their motherland bruised by this internecine and senseless struggle must have been hard put to it to maintain their faith in

India's destiny untarnished and when many must have been even tempted to hate the very name of religion, which ought to be man's greatest solace and reward. Yet may it not be the purpose of these trials to test the calibre of our faith and that some day when the testing time is past those who with trust in their hearts and hope in their eyes have striven unceasingly to spread kindly feeling among their fellowmen will reap for India a reward that will repay tenfold the bitter cost at which it has been purchased.

You will forgive me, gentlemen, for speaking in a strain that may seem to some to accord ill with the hard facts of life and the common atmosphere of politics. But I believe—and I think India believes—in the power of spiritual forces to assert themselves over their material expression by which they may often be betrayed. And it is because of this belief that is hers and mine that I have ventured once more to trace out the whole path along which India can lead her people to take their appropriate part in the fulfilment of the ordered purpose of humanity."

Every sentence of Lord Irwin's famous speech at Simla in the August of 1927 breathes, as Lala Lajpatrai says, laudable sincerity. May the Merciful Providence bless Lord Irwin's endeavours for the peace in India with noble success !

CHAPTER XX

General Observations and Conclusion.

We conclude this Introduction to "Shri Rama Gita" by giving one or two salient features in the earthly career of the Divine Author Shri Rama, King of Ayodhya, the highest ideal of a Ruler, son, husband and house-holder in general, because we are fully confident that the Hindu Ruling Princes of India shall be benefited by placing this ideal before them, thereby obviating the possibility of that latent disregard which is nowadays cherished towards them owing to the moral turpitude and other evils which prevail in several states of India. The career of Shri Rama is extremely instructive, charming, and edifying, as it is a continued round of self-sacrifice and a firm determination to do good to humanity. In the history of the whole world there is no example of such a high-minded Ruler, a dutiful son, a faithful husband and a king of men in all respects. We believe in Him as an Avatar (incarnation), but even non-Hindus cannot help admiring the Son of King Dasharath and Queen Kausalya, whose supreme good luck* and merit (पुण्य) elicited a blessing from the Almighty that He would be born as their son.

* (1) A Hindustani poet sings the glory of King Dasharath and Queen Kausalya in a well-known Gazal :—

"हुने जब राम दशरथके सुकृदर हो तो ऐसा हो!"

"That is indeed to be called good luck when Shri Rama was born (as a son) to King Dasharath."

No King of the world has set such an example of self-sacrifice and solicitude for the good of the subjects as is found in the following verse of the poet Bhavabhuti in the Uttar-Ram Charitra, wherein Shri Rama says :—

स्नेहं दयां तथा सौख्यं यदि वा जानकीमपि ।
आराधनाय लोकस्य मुंचतो नास्ति मे व्यवसा ॥१॥

Translation : "I feel no pain in abandoning friendship, compassion, happiness, nay, even Janaki (King Janaka's daughter, wife of Shri Rama) for the welfare and satisfaction of my subjects."*

We pray the Almighty Shree Rama that the Hindu Ruling Princes of India may be inclined to

* The earthly career of Shri Rama was exactly as noble and benevolent as is depicted in the above verse, which reminds us of Kalidas' equally admirable description of King Dushyant in the following s'loka in S'akuntala :—

स्वमुखनिरमिलायः सियसे लोकहेतोः
प्रतिदिनमथवा ते वृत्तिरेवं विधेव ।
अनुभवतिहि मूर्ध्नापादपस्तीव्रमुष्णम्
अमयति परितापं ज्ञायया संधितानाम् ॥

Translation :—"Regardless of personal comforts, your exertions are for the good of the people; nay, every day your behaviour is of this sort (nature), the tree bears the scorching rays (of the sun) on its top, but of those who seek its shelter, it dispels the unbearable heat by its shade."

Will the Indian Ruling Princes condescend to pay attention to the above gems of advice and refrain from spending the state money in pleasure trips to Europe and other nefarious pursuits?

treasure up in their hearts the sublime principles which He followed in His Avatar career as a Ruler, son, husband, brother, and protector of the virtuous portion of mankind. May the Parameshwar Shree Rama bless this Aryawarta (India) with peace and prosperity! We conclude this Introduction by a fervent prayer to the Paramatma that the Hindu community, so disunited, weak and wanting in solidarity, may awake to a sense of its legitimate duty and disseminate zealously the potent Dharma of Vedanta and thereby ensure the world peace.

“उत्तमः सर्वधर्माणां हिन्दुधर्मोऽयमुच्यते ।

रक्ष्यः प्रचारणीयश्च सर्वलोकहितैषिभिः ॥”

—*Pandit Madan Mohan Malaviya.*

॥ श्रीरामगीता ॥

श्रीरामगीता.

श्रीगणेशाय नमः ॥ श्रीपरमात्मारामचंद्राय नमः ॥ श्रीसद्गुरुभ्यो नमः ॥
ॐ नमः शिवाय ॥

श्रीमहादेव उवाच—

(१) ततो जगन्मंगलमंगलात्मना । विधाय रामायणकीर्तिमुत्तमाम् ॥
चचार पूर्वाचरितं रघूत्तमो । राजर्षिवर्धैरभिलेखितं यथा ॥ १ ॥

श्री महादेव म्हणाले—

(१) आनंदरूपी जगिं दिव्य मूर्तिला । पवेहि रामायणरूप
कीर्तिला । विरक्त पूर्वाचरित स्वयें हरी । राजर्षि जैसैं करिती तसैं
करी ॥ १ ॥

श्रीमहादेवजी बोले—

(१) तदनंतर (श्री सीतामाताके प्रयाणके नंतर) श्रीरघुकुलतिलक
परमेश्वर श्रीरामचंद्रजी, जो सर्व जगतके आनंदके मूल आधार हैं, अपने
पूर्वपुत्रोंमें जो सत्कर्म किये थे, तथा जनक आदी महान् राजर्षियोंमें
जिस मार्गसे सत्कर्म आचरण किये थे, उसी प्रकारसे प्रजापालनादि
कार्योंको करने लगे ॥ १ ॥

Shree Mahadeo said :—

(1) Then (after Shree Sita's departure) Shree
Rama, the best of the Raghu Dynasty, the source of
all joy of the Universe, having established the fame
as described in the Ramayan, began to lead a life in
the way the great princely saints of old, like Janaka
and others, had done.

(२) सौमित्रिणा पृष्ट उदारबुद्धिना । रामः कथाः ग्राह्य पुरातनीः शुभाः ॥
राक्षः प्रमत्तस्य नृगस्य शापतो । द्विजस्य तिर्यक्त्वमथाह राघवः
॥ २ ॥

(२) सौमित्रि पृच्छा करि शुद्ध शान्तधी । संगे तथा राम कथा
बहु अर्था । शापे द्विजाच्या सरटत्व पावला । कथा नृगाची मग राम
बोलीला ॥ २ ॥

(२) गुरु और वेदान्त वाक्यपर विश्वास रखनेवाली बुद्धि जिनकी
है ऐसे लछमनजीके पूछनेपरसे श्रीरामचंद्रजीने पुरानी शुभकथा, ब्राह्मणके
शापसे नृगराजाको गिरगिटका जन्म लेना आदि धर्म अधर्मका निर्णय
करनेवाली प्राचीन बातें कही ॥ २ ॥

(2) Asked by Lakshmana of unswerving faith, Shree Rama related old and purifying (by their instructions) anecdotes (including that) of the self-willed king Nriga who had to pass into the reptile class by the curse of a Brahmin.

(३) कत्राचिदेकान्त उपस्थितं प्रभुं रामं रमालालितपादपङ्कजम् ॥
सौमित्रिरासादितशुद्धभावनः प्रणम्य भक्त्या विनयान्वितोऽ-
ब्रवीत् ॥ ३ ॥

(३) ष्याच्या पदा सेविति श्री प्रभू असा । एकान्तवासी स्थित
राम योगिसा ॥ तेव्हाचि तो लक्ष्मण शुद्धबुद्धि । नमूनि बोले बहु-
भक्तियुक्तवी ॥ ३ ॥

(३) एक समय श्रीलक्ष्मणजी जो निज धर्मके कर्म आचरण कर-
नेसे शुद्ध चित्त थे श्रीपरमेश्वर रामचंद्रजीके सन्निध गये । उस समय श्रीराम
चंद्रजी—सर्वेश्वर भगवानको जिनके चरणकमलोंकी श्रीमहालक्ष्मी सेव
कर रही थी व जो एकान्तस्थानमें थे, श्रीलक्ष्मणजी प्रणाम करके भक्ति
पूर्वक व नम्रतापूर्वक अन्तःकरणसे बोले ॥ ३ ॥

(3) Once, while the Almighty Shree Rama was alone and Shree Sita the goddess was serving His lotus-feet, Lakshman of pure heart bowed down and spoke with reverence and devotion.

सौमित्रिः उवाच—

(४) त्वं शुद्धयोधोऽसि हि सर्वदेहिनामात्मऽस्यधीशोऽसि निराकृतिः
स्वयं ॥ प्रतीयसे ज्ञानदृशां महामते पादाब्जभृङ्गाहितसंगसंगि-
नाम् ॥ ४ ॥

श्री लक्ष्मण म्हणाले—

(४) तू ज्ञानसाक्षी पर सर्वदेहिंचा । आत्मा निराकार अधीश बुद्धिचा ।
त्वत्पादपद्मी भ्रमरापरी मुनी । ते जाणती ज्ञान विलोचने मनी ॥ ४ ॥

श्री लक्ष्मणजी बोले—

(४) हे भगवान्, आप परमज्ञान स्वरूप हो, सर्व प्राणियोंके अन्त-
र्यामी हो व ईश्वर हो; वास्तवमें आप देहरहित हो, अतएव आपका
स्वरूप सर्व लोगोंको दिखता नहीं, किन्तु आपके चरणकमलमें भ्रमरके
समान प्रेम रखनेवाले जो भक्त हैं उन्हींको आप (ज्ञानदृष्टी देके)
अनुभव देते हो (प्रत्यक्ष साक्षात्कार देते हो) ।

(4) "O, Omniscient Lord," Said Lakshman, "Thy form is pure knowledge; Thou residest in the hearts (art the soul) of all the beings and their ruler; Thou art formless; but thou art perceptible only to those who are devoted to Thy lotus-like feet like the bee having for their sole aim the knowledge of Thyself."

(५) अहं प्रपन्नोऽस्मि पदाम्बुजं प्रभो । भवापवर्गं तव योगिभावितम्
यथाऽञ्जसाऽज्ञानमपार वारिधि । सुखं तरिष्यामि तंथोऽनुशाधि
माम् ॥ ५ ॥

(५) त्वदग्नि-पद्मीं वज्रि प्राप्त मी असें । ज्या भाविती योगिहि मुक्ति
देतसे ॥ संसार-सिधूत तरेन मी असा । सुखें करावा उपदेशही तसा ॥५॥

(५) हे भगवन् ! संसारबंधनसे छुटानेवाले और योगी लोगोके
ध्यान करने योग्य आपके चरणकमलोंमें मैं शरण आया हूँ; जिस
प्रकारसे इस अज्ञानरूप (जो संसारका मूल कारण है) अपार
समुद्रको जल्दी तर जाऊँ, ऐसा उपदेश करके मुझे कृतार्थ करीये ॥५॥

(5) O Almighty, I humbly seek shelter of Thy
lotus-feet, which cause a cessation of the (bondage)
of Samsara (worldly existence) and which are the
subject of meditation by yogees (devotees). Guide
me and advise me in such a way that I may easily
and speedily cross the unlimited ocean of nescience
(Avidya, ignorance).

(६) श्रुत्वाऽथ सौमित्रिचचोऽखिलं तदा प्राह प्रपन्नार्तिहरः प्रसन्नधीः ।
विज्ञानमशानतमोपशान्तये श्रुतिप्रपन्नं धितिपालभूषणः ॥६॥

(६) ऐकूनि सौमित्र सुवाक्य तें महा । प्रसन्न होऊनि दयें प्रभू
अहा ॥ जें आत्म-तत्त्व भ्रम-शान्तिकारितें । श्रुत्युक्त बोले नृप-नाथ
बंधुतें ॥ ६ ॥

श्री महादेवजी बोले की हे पार्वती—

(६) श्री लक्ष्मणजीका संपूर्ण कथन श्रवण करके श्री भगवान राम
जो शरणागतके संसारदुःखोंको हरण करनेवाले हैं व जो सर्व राजाओंके
शिरोमणि हैं, मनमें अत्यंत प्रसन्न हुए व अज्ञानरूप बंधकारको दूर
करनेके निमित्त वेदोंको मान्य तत्त्वज्ञानकी लक्ष्मणजीके अर्थवर्णन करने
लगे ॥ ६ ॥

(6) After having heard all that Lakshman had said, Shree Rama, the crest-jewel of all Rulers of the earth, the pure-minded and the remover of all miseries of those who seek His shelter, preached the knowledge about the self (Atma Jnan) as was consistent with the Vedas.

श्री-रामचंद्र ववाच—

(७) आर्तौ स्ववर्णाश्रमवर्णिताः क्रियाः । कृत्वा समासादितशुद्धमानसः
समाप्य तत्पूर्वमुपात्तसाधनः समाश्रयेत्सद्गुरुमात्मलब्धये ॥ ७ ॥

(७) विप्रादिवर्णाश्रमयोक्त ष्या क्रिया । करुनियां शुद्ध करी
मनोजया ॥ त्यापूर्वीसाधूनि शमादि साधिजे । आत्मार्थ हे सद्वरु अंमि
सेविजे ॥ ७ ॥

(७) प्रथम अपने वर्ण व आश्रमके अनुसार शास्त्रमें लिखे हुए
प्रकारसे कर्मोंका आचरण करके अन्तःकरणकी शुद्ध करके वशमे करे
तया कर्मानुष्ठानपूर्वक इन्द्रियनिग्रह आदि साधनोंको धारण करे—इस
प्रकार दोनों साधनोंके सिद्ध होनेके अनन्तर कर्मानुष्ठानका त्याग करके
आत्मज्ञानकी प्राप्तिके ' तत्त्वमसि ' आदि महा वाक्य हैं तिनके अर्थका
विचार करनेके निमित्त ब्रह्मनिष्ठ गुरुका सेवन करे ॥ ७ ॥

The Lord Shree Rama said :—

(7) One should first perform the duties prescribed for one's caste (Varna) and stage (Ashrama) and having obtained purity of mind thereby and secured the means required (for the higher life), one should then approach a Guru well-versed in Divine Lore, for the attainment of (the knowledge of) the Self.

(८) क्रिया शरीरोद्भवहेतुसदृता । प्रियाप्रियां तौ भवतः सुराणिणः ।
धर्मे तसौ तत्र पुनः शरीरकं । पुनः क्रिया चक्रचदीर्यते यवः ॥८॥

(८) अधर्म धर्मात्मक कर्म हेतुनं । शरीर हें दुःख सुखादि साधनं ॥
पुन्हा घडे कर्म पुन्हा शरीर हें । चक्रापरी हा भव दुर्जयी असे ॥ ८ ॥

(८) आदर पूर्वक संपादन करा हुआ कर्म शरीरकी उत्पत्तिका
कारण होता है तिस जन्ममे विपयोंके विषे प्रीति करनेवालोंको ये धर्म
और अधर्म, सुख और दुःख देनेवाले होते हैं । तहां फिर शरीर, फिर कर्म,
इस प्रकार संसार चक्रकी समान कहा जाता है ॥ ८ ॥

(8) Action is the cause of birth (embodied soul) -
Under the influence of the senses, it obtains pleasures and pains, according as righteous or unrighteous actions are done. Action leads to rebirth, when born man performs actions again. Hence the world (worldly existence, संसार) is called a rotation (like a wheel).

(९) अज्ञानमेवास्य हि मूलकारणं । तद्ज्ञानमेवात्र विधी विधीयते ॥
विद्यैव तन्नाशविधी पटीयसी । न कर्म तज्जं सविरोधमीरितम् ॥९॥

(९) संसार अज्ञानवर्त्तेच कल्पिल । त्या नाशनी हा प्रसुयोग
कल्पिल । स्वज्ञान विद्याजयि मूल शोधणें । न कर्म जें हें सविरोध
बोळणें ॥ ९ ॥

(९) इस संसारका मुख्य कारण निश्चय करके अज्ञान ही है ।
तिस अज्ञानका नाशही इस सब कर्तव्यमें विधान करा है । ज्ञान तिस
अज्ञानका नाश करनेके कार्यमें पूर्ण समर्थ है; कर्म नहीं है । क्योंकि वह
कर्म तिस अज्ञानसे ही उत्पन्न हुआ है, और जो विरोधयुक्त होता है
वह नाश करनेवाला कहा जाता है ॥ ९ ॥

(9) Ignorance (nescience) is the main cause of this world (worldly existence, संसार). Its removal is enjoined as a remedy. Knowledge (आत्मज्ञान) alone is capable of destroying nescience. Action cannot destroy it; because action is produced from (is the result of) nescience (and so action cannot destroy ignorance); knowledge alone can annihilate nescience.

(१०) नाशानहानिर्न च रागसंशयो भवेत्ततः कर्मसदोषमुद्भवेत् ।

ततः पुनः संसृतिरप्यवारिता तस्माद्बुधो ज्ञानविचारवान्मवेत्
॥ १० ॥

(१०) कर्म न अज्ञान टके न प्रीतिहि । म्हणोंनि हें कर्म सदोष इंद्रियी ॥ अवार्प संसार पुनः पुन्हा अती । म्हणोंनि वेदान्त विचार सद्गति ॥ १० ॥

(१०) तिस कर्मसे अज्ञानका नाश नहीं होता है । आसक्तोंका नाशभी नहीं होगा, परंतु दोषयुक्त कर्म होगा । तिस कर्मसे फिर भी जिसका निवारण न हो सके ऐसा संसार होता है, इस कारणसे विवेकी पुरुषोंने जिससे आत्मज्ञान होता है ऐसे वेदान्त वाक्योंका विचार करना चाहिये ॥ १० ॥

(10) Action neither annihilates nescience nor attachment (to worldly objects); on the contrary it produces faulty action leading to unavoidable worldliness. Hence the wise men, longing for emancipation, should resort to the consideration of the Vedanta Philosophy resulting in Divine Knowledge.

(११) ननु क्रिया वेदमुखेन चोदिता यथैव विद्या पुरुषार्थसाधनम् ।

कर्तव्यता प्राणभृतः प्रचोदिता विद्यासहायत्वमुपैतिसा पुनः

॥ ११ ॥

(११) जरी क्रिया मुख्य श्रुति प्रमाणिती । तसीच विद्या पुरुषार्थ साधनी ॥ अवश्य कर्तव्य असे क्रिया तरी । विद्या सहायार्थ नरासि जोंवरी ॥ ११ ॥

(११) जिस प्रकार ज्ञान श्रुति स्मृति पुराणादिरूप वेदके मुख करके मोक्षका साधन कहा है, तिसी प्रकार कर्म भी है; फिर प्राणिको अवश्य करना चाहिये इस प्रकार कही हुई वह क्रिया ज्ञानकी सहायताको प्राप्त होती है ॥ ११ ॥

(Verses 11 and 12 raise a question about the combination of action and knowledge in effecting salvation).

(11) Just as knowledge is the means of salvation, so is action; therefore the duty, the action enjoined in the Vedas as necessary for man, is related as a support to knowledge.

(१२) कर्मोक्तौ दोषमपि श्रुतिर्जगौ । तस्मात्सदा कार्यमिदं मुमुक्षुणा ॥
ननु स्वतन्त्रा ध्रुवकार्यकारिणी । विद्या न किञ्चिन्मनसाऽप्यपेक्षते ॥ १२ ॥

(१२) न कर्म केल्या श्रुति दोष सांगती । मुमुक्षुला नित्य वरी क्रियागती ॥ परंतु विद्याच विमुक्ति देइ ती । मनं न ही अन्य सहाय इच्छिती ॥ १२ ॥

(१२) कर्मके न करने पर वेद भी दोष कहते हैं, तिस कारण मोक्षप्राप्तिकी इच्छा करनेवाले पुरुषको यह कर्म सदा करना चाहिये; निश्चय करके स्वतंत्र स्थिरकार्य करनेवाली विद्या (ज्ञान) मन करके भी कुछ नहीं इच्छा करती है (कर्मकी सहायताकी इच्छा नहीं करती) ॥ १२ ॥

(12) The Vedas declare that renunciation of action is sinful and therefore a person longing after salvation, should always do action. Such, however, is not really the case. Knowledge (ज्ञान, Divine knowledge) is certainly capable of effecting the aim (of salvation) independently (without the help of action, कर्म).

(१३) न सत्यकार्योऽपि हि यद्वदध्वरः । प्रकांक्षतेऽन्यानपि कारका-
दिकान् ॥

तथैव विद्या विधितः प्रकाशितैर्विशिष्यते कर्मभिरिवमुक्तये ॥१३

(१३) न बोलणें हो कृतसत्य आदरों । अन्येद्रियापेक्ष जरी तरी करी ॥ विध्युक्तकर्मैचि विमुक्ति होतसे । विद्याच ती हो सक्रियागती असे ॥ १३ ॥

(१३) (ऊपरके श्लोकमें कहा है सो ठीक) नहीं, क्योंकि जिस प्रकार स्थिर फल देनेवाला ऐसा भी यज्ञ दूसरे अंगोंको (प्रवाज अनु-यान आदि) अपेक्षा करता है, तैसेही ज्ञान विधि वाक्योंसे स्पष्ट कहे हुए कर्मों करके ही मुक्तिके अर्थ समर्थ होता है ॥ १३ ॥

Question.

(13) (This view) is not right. Though the yajna (sacrifice), producing lasting fruit, requires various ritual ceremonies for its completion, so also knowledge requires the help of action, enjoined by the Vedas, to enable it to produce salvation (Mukti).

(१४) केचिद्वदन्तीति वितर्कवादिन स्तदप्यसदृष्टविरोधकारणात् ॥
देहाभिमानादभिवर्धते क्रिया विद्यागताहं कृतितः प्रसिध्यति
॥१४॥

(१४) वितर्कवादी वदती परी णसे । न सत्य तें कर्म विरुद्ध होतसे ॥ देहाभिमानेचि क्रिया घडे अती । विद्या अहंकार-गुणें न बद्ध ती ॥ १४ ॥

(१४) इस प्रकारसे कोई कुतर्क निकालकर बोलनेवाले कहते हैं सो भी दिखते हुए विरोधके कारणसे अयोग्य है । शरीरके विषे अभिमान करनेसे, कर्मवृत्तिको प्राप्त होता है; जिसका अहंकार दूर हुआ है उसको ज्ञान सिद्ध होता है ॥ १४ ॥

(14) Answer. The arguments advanced by some controversialists in the above manner are distinctly inconsistent with reason; because action arises from egoism (अहंकार, attachment for the body), while Divine knowledge rises by freedom from the said egoism.

(१५) विशुद्धविद्या न विरोचनाञ्जिता, विद्याऽत्मवृत्तिञ्चरमेति भण्यते
उदेति कर्माखिलकारकादिभिः निहन्ति विद्याऽखिलकारका-
दिकम् ॥ १५ ॥

(१५) विज्ञान हो शुद्ध जिघ्यामुळें अती । विद्या परमस अकार-
वृत्ति ती ॥ सर्वेन्द्रियी कर्म करी प्रकाशता । विद्याच ती नाश करी
द्वितीयता ॥ १५ ॥

(१५) जिन वेदान्त वाक्योंसे निर्मल आत्मज्ञान होता है तिनके विचारसे प्राप्त हुई अन्तर्की ब्रह्माकार अन्तःकरणकी वृत्ति विद्या नामवाली है इस प्रकार कहा जाता है । कर्म संपूर्ण अंगउपांगोंके योगसे उदयको प्राप्त होता है । ज्ञान संपूर्णकारकादि अर्थात् कर्तृत्वादि बुद्धीको नष्ट करता है ॥ १५ ॥

(15) The Divine mood of mind, which is produced by the contemplation of the Supreme, is called Divine knowledge. Action is born of the combination of ritual rites, while knowledge destroys action.

(१६) तस्मात्पूजेत्कार्यमशेषतः सुधीर्विद्याविरोधान्न समुत्थयो भवेत् ॥
आत्मानुरन्धानपरायणः सदा निवृत्तसर्वेन्द्रियवृत्तिगोचरः

॥ १६ ॥

(१६) मूढोनिर्वाणं कर्म समस्तं टाकिजे, विद्या-विरोधं न च ऐक्यं होइजे ॥ सधित्सुखाच्या सद्नीच जो सुधी, तो इंद्रियांच्या विपरीत नसे कधी ॥ १६ ॥

(१६) तिस कारणसे विचारवान पुरुष सर्वथा कर्मको (सकाम-कर्मको) त्याग देवे; ज्ञान और कर्मका परस्पर विरोध होनेसे दोनोंका मेल (समुच्चय) नहीं हो सकता। मोक्षकी इच्छा करनेवाला पुरुष सर्व-कालमें इंद्रियोंकी वृत्तियोंको विपर्योसे छुटावे, और केवल परमानन्दमय आत्मरूपके विषे लीन होनेके उपायमें तत्पर रहे ॥ १६ ॥

(16) Being conflicting in their nature, knowledge and action cannot remain together; the wise man, therefore, should entirely renounce action, and ever remaining aloof from the objects of the senses, he should be devoted to the contemplation of the Self.

(१७) यावच्छरीरादिषु माययाऽत्मधी स्तावद्विधेयो विधिवादकर्म-
णाम् ।

नेतीति वाक्यैरखिलं निषिध्य तज्ज्ञात्वा परात्मानमथ

त्यजेत्क्रियाः ॥ १७ ॥

(१७) जो काल देहां परी आत्मधी दिसे । तो कालपर्यंत विधि-क्रिया धसे ॥ नसे नसे सर्व तसे निषेधुनी । त्यजे क्रिया ब्रह्मपदासि-साधुनी ॥ १७ ॥

(१७) जब तक अज्ञान करके शरीर और इन्द्रियके विषे 'मैं हूँ', 'मेरा है' इत्यादि बुद्धि करनेवाला होता है तब तक ही (विधि वाक्योंने कही है कर्तव्यता जिनकी ऐसे) कर्मोंका आज्ञापालक (कर्म करनेवाला) होता है ' ये नहीं, ये नहीं ' इस प्रकारके वाक्योंके द्वारा संपूर्ण (तिस शरिरादिको) सर्वथा त्यागकर परमात्माके स्वरूपको जानकर, अनन्तर कर्मोंका त्याग देना ॥ १७ ॥

(17) As long as a person has, through ignorance (nescience), belief that ' he is body, ' he should perform action as prescribed by Vedas. Rejecting all that by the words " It is not true, " and knowing the Paramatma, one should renounce action.

(१८) यदा परात्मात्मविभेदभेदकं विज्ञानमात्मन्यवभाति भास्वरम् ॥
तदैव माया प्रचिलीयतेऽअसा सकारकाकारणमात्मसंस्तुतेः १८

(१८) जीवैश्वराचाच अभेद जें करी । विज्ञान तें भास्वर होय
अन्तरी ॥ तेव्हांचि माया हि विनष्ट होतसे । जी हेतु जीवास भवाभवीं
वसे ॥ १८ ॥

(१८) जब परमात्मा और जीवात्माके भेदको दूर करनेवाला प्रकाशस्वरूप ब्रम्हाकार अन्तःकरणकी वृत्ति आत्माके विषे स्फुरित होती है तिस समयही सांगोपांग आत्माको संसारकी प्राप्ति होनेका कारण अविद्या तत्काल छीन हो जाती है ॥ १८ ॥

(18) When the luminous Divine Knowledge which destroys the difference between the Supreme and the individual self, enlightens the mind (shines within the Self), then alone the illusion (Maya), with its component

parts—which is the cause of transmigration—disappears entirely.*

(१९) श्रुतिप्रमाणमविनाशिता च सा, कथं भविष्यत्यपिकार्य-
कारिणी ॥ विज्ञानमात्रादमलद्वितीयतः, तस्मादविद्या न
पुनर्भवति ॥ १९ ॥

(१९) वेदप्रमाणहि विनष्ट जी असी । स्वकार्य कर्त्री मग होय
ती कसी ॥ विज्ञान जे निर्मल अद्वितीयत । होतां अविद्या न पुन्हा
द्वितीयत ॥ १९ ॥

(१९) वेद वाक्योंके प्रमाणसे उत्पन्न हुए ज्ञानके द्वारा नष्ट होने-
वाली वह अविद्याभी किसी प्रकारसेभी कार्य करनेवाली होगी ? क्योंकि
अविद्या शुद्ध और अद्वितीय तत्त्वज्ञानमात्रसे नष्ट हुई है; तिस कारण
फिर नहीं होगी ॥ १९ ॥

(19) How can the ignorance (illusion, Maya), destroyed by the Divine Knowledge expounded in the Vedas, produce any effect (again) ? For Avidya, (nescience), once annihilated by the pure and secondless Divine Knowledge, will not be produced again.

* "Such is the vastness of the being of God as described in the Hindu scriptures. Unable to describe His glory, the scriptures stand mute and stop with speechless wonder and exclaim: 'Not this, not this. This even is not the limit of God's being.' Who can set a limit to the being of God ? None but the lunatic and the fool. Such being the case we may despair of knowing Him in His entirety. But we need not. It is sufficient if He fills us to the limit of our spiritual capacity. God is beyond mind and speech, because mind and speech limit objects, and God is unlimited and infinite. But He is reflected in the pure mind. 'None can look upon the face of God and live' (Old Testament). To know Him is to annihilate the lower self."—Swami Raghavananda, *Prabuddha Bharat*, July 1927.

(२०) यदि स्म नष्टा न पुनः प्रसूयते कर्ताऽहमस्येति मतिः कथं भवेत् ॥
तस्मात्स्वतंत्रा न किमप्यपेक्षते विद्या विमोक्षाय विभाति केवलम् ॥ २० ॥

(२०) विनष्ट जी ती न पुन्हा प्रसूत हो । कर्ता मि ऐसी कासे बुद्धि त्या अहो ॥ असी स्वतंत्रा निरपेक्ष ती असे । विद्याचि मोक्षार्थ प्रभावती दिसे ॥ २० ॥

(२०) जो अविद्या नष्ट होकर फिर नहीं उत्पन्न होती है, तो 'मैं इस कार्यका करनेवाला हूँ' इस प्रकार बुद्धि कैसी होगी ! तिस कारण स्वाधीन ज्ञान कुछभी नहीं इच्छा करता है, मोक्षके अर्थ ज्ञान अवैछाही समर्थ है ॥ २० ॥

(20) If nescience, being destroyed, cannot appear again, how can the frame of mind (मति) "I do this" appear? Knowledge, therefore, being independent, does not want any help, and is singly able to procure salvation.

(२१) सा तैत्तिरीयश्रुतिराह सादरं न्यासं प्रशस्ताखिलं कर्मणाम् स्फुटम् ॥ पतायदित्याह च वाजिनांश्रुति शानं विमोक्षाय न कर्म-साधनम् ॥ २१ ॥

(२१) ती तैत्तिरीय श्रुति आदरें वदे । सर्व क्रिया त्याग प्रशस्त बाध हे ॥ ऐसीच ती वाजसनी श्रुती म्हणे । विद्याच मोक्षार्थ न कर्म साधने ॥ २१ ॥

(२१) वह प्रसिद्ध तैत्तिरीय शाखाकी श्रुति प्रशंसा करे हुए संपूर्ण कर्मोंके त्यागको आदरपूर्वक स्पष्ट कहती है. वाजसनेयी शाखाकी श्रुति इतना और यहभी कहती है की ज्ञान मोक्षके अर्थ साधन है, कर्म नहीं है ॥ २१ ॥

(21) The famous Taittiriya Shruti (Upanishad) definitely enjoins that all well known actions (having aims and objects as their desired results) should be renounced. The Vajasaneyee Shruti goes still further in laying down that knowledge alone leads to salvation and not action.

(२२) विद्या समत्वे न तु दर्शितस्त्वया क्रतुर्न दृष्टान्त उदाहृतः समः ॥
फलैः पृथक्स्वाब्दद्व्यकारकैः क्रतुः संसाध्यते ज्ञानमतो विपर्ययम्
॥ २२ ॥

(२२) विद्या समान क्रतु वर्णिता परी । न तुल्य दृष्टान्त तुवां
दिखा जरी ॥ पृथक् फलें इन्द्रिय-साध्य हा क्रतू । विपर्यये ज्ञान अहे
अहेतू ॥ २२ ॥

(२२) (हे समुच्चय मतावलम्बिन्) तुने यज्ञज्ञानकी तुल्यता
करके दिखाया, परन्तु समान दृष्टान्त नहीं कहा, फलोंके भिन्नभिन्न
होनेसे अनेक साधनों करके यज्ञ पूर्ण किया है, ज्ञान तो इससे उलटा
है ॥ २२ ॥

Note:—Knowledge and action both lead to salvation. This is the assertion refuted herein saying that knowledge alone leads to salvation.

(22) You have tried to show that sacrifice is equal to knowledge, but adequate instances are not quoted (by you in support of the view). Owing to the variety of fruits (desired aims of sacrifices) a sacrifice is completed by several means; not so knowledge (knowledge is self-sufficient for salvation; sacrifice is not).

(२३) सप्रत्यवायो ह्यहमित्यनात्मधीरप्राप्रसिद्धा न तु तत्त्वदर्शिनः ॥
तस्माद्बुधैस्त्वयाज्यमपिक्रियात्मभिर्विधानतः कर्मविधिप्रकाशि-
तम् ॥ २३ ॥

(२३) तो प्रत्यवायी ममता शरीरी । अज्ञानधी तत्त्व न क्या विचारी ॥
म्हणोनियां श्रौत समस्त टाकिये । बुधें क्रियात्मक कथों न होइये ॥ २३ ॥

(२३) “ कर्मानुष्ठानको त्याग दूंगा तो मुझे दोष लगेगा ” इस प्रकार जब धर्मका आरोप अज्ञानीको होता है ऐसा प्रसिद्ध है; तत्त्व-ज्ञानीको तो नहीं । तिस कारण कर्म मार्गमें जिनका चित्त लगा है ऐसे विचारवान पुरुषोंको युक्तिसे विधि बाक्यों करके प्रकाशित करा हुआ भी कर्मत्याग देना चाहिए ॥ २३ ॥

(23) “Sin (fault) would result from an abandonment of the (religious) duties.” This is the frame of mind of the ignorant (those not acquainted with Divine Knowledge); not of those who saw the तत्त्व (the “Essence”, Divine Knowledge). Therefore the wise should abandon the duties (rituals etc.) prescribed for those inclined to the path of action (Karma Kanda).

(२४) श्रद्धान्वितस्तत्त्वमसीतिवाक्यतो गुरोः प्रसादादपि शुद्धमानसः ॥
विश्राय चैकात्म्यमथात्मजीवयोः सुखीभवेन्मेरुत्वाप्रकम्पनः
॥ २४ ॥

(२४) श्रद्धालु जो तत्त्वमसीतिवाक्यता । गुरु-प्रसादेचि विशुद्ध-
तत्त्वता ॥ पावोनि ऐक्यत्वचि जीव ईश्वरी । होतो सुखी स्थीर जता
महाद्रि ॥ २४ ॥

(२४) अनन्तर विश्वासयुक्त स्वच्छ मनवाला (होकर) गुरुके
अनुग्रहसे “ तत्त्वमसि—वह तू है ” इस महावाक्यसे परमात्मा और जीवा-

त्माकी एकरूपताको जानकरही मेरु सरीखा निश्चल होकर आनन्दयुक्त होय ॥ २४ ॥

(24) Being of unswerving faith and knowing through the grace of the preceptor by means of the great dictum (तत्त्वमसि) "that thou art" the identity of the finite soul and the infinite Soul, one (the aspirer after salvation, the devotee) should become firm like the mountain Meru and full of bliss.

(२५) आदौ पदार्थोच्यगतिर्हि कारणं वाक्यार्थविज्ञानविधौ विधानतः ॥
तत्त्वं पदार्थो परमात्मजीवकावसीति चैकात्म्यमथानयोर्नैवेत् ॥ २५ ॥

(२५) वाक्यार्थ बोधास पदार्थ जाणुनी । तत् त्वं असि हीं त्रिपदै तयातुनी ॥ 'तत्' या पदै ईश्वर, जीव 'त्वं' पदै । ऐक्यत्व आह 'असि' या पदै वदे ॥ २५ ॥

(२५) प्रथम विधिपूर्वक महावाक्यका अर्थ बोध होनेमें पदोंके अर्थको जानना कारण है यह प्रसिद्ध है. अनन्तर तत् और त्वं इन दोनों पदोंके अर्थ, परमात्मा और जीव, और असि "है" इस पदमें इन दोनोंकी एकता होती है ॥ २५ ॥

(25) First it is necessary to rightly understand the meaning of the great dictum "तत्त्वमसि" (That thou art) by knowing the three terms 'तत्, त्वं, असि' in which the identity of तत् the Supreme Soul and त्वं the embodied soul is expressed.

(२६) प्रत्यक्परोक्षादिविरोधमात्मनो विंहाय संगृह्य तयोश्चिदात्मताम् ॥
संशोधितां लक्षणया च लक्षितां शात्वा स्वमात्मानमथाह्नयो भवेत् ॥ २६ ॥

(२६) मी जीव प्रत्यक्षपरोक्षईशता । हे भाव टाकूनि जियें चिदात्मता ॥ वाच्यार्थ नाही परिलक्षणावळें । तत् त्वं असि अद्वयता जिवीं मिळें ॥ २६ ॥

(२६) जीवात्मा और परमात्माके प्रत्यक् और परोक्ष आदि विरोधको त्यागकर युक्तियोंके द्वारा भली प्रकार विचार करी हुई लक्षणा करके भी दिखाई हुई, तिन दोनोंकी चैतन्य रूपताको ग्रहण करके अपनेको आत्मस्वरूप जानकर, अनन्तर भेदरहित अद्वितीय होय ॥ २६ ॥

(26) Abandoning the thought of opposition between the embodied soul and the Supreme Soul, one should become free from the ideas of difference and duality, after understanding that both are “वैतन्मह्य” (forms of energy or spirit) and that one's soul and the Supreme Soul are identical.

(२७) एकात्मकत्वाज्जहती न संभवेत् तथाऽजहल्लक्षणा विरोधतः ॥
सोऽयं पदार्थोविद्य भागलक्षणा युज्येत तत्त्वं पदयोरद्वैततः
॥ २७ ॥

(२७) एकात्मकत्वेचि न त्यागलक्षणा । अनुक्त उक्तार्थ पदार्थ योजना ॥ तो हा असे भाग लज्जुनि ऐक्या । पावेळ तत्त्वं पदवाक्य अर्था ॥ २७ ॥

(२७) एक स्वरूप होनेके कारण जहत् स्वार्थ लक्षणा, तित्ती प्रकार विरोध होनेके कारण अजहल्लक्षणाभी नहीं हो सकती । ‘सःअयम्’ इन दोनों पदोंके अर्थकी समान तत् और त्वम् पदकी भाग त्याग लक्षणा निर्दोष होनेके कारण हो सकती है ॥ २७ ॥

(27) As the Supreme Self and the embodied Self are of one nature, Tyaga Lakshna will not conse-

quently apply; and as some of their qualities are opposed to one another, Ajahallakshana will be inappropriate; therefore Bhaga Tyaga Lakshana should be appropriately used in their case.

(२८) रसादिपञ्चीकृतभूतसंभवं भोगालयं दुःखसुखादिकर्मणाम् ॥
शरीरमाद्यन्तवदादिकर्मजं मायामयं स्थूलमुपाधिमात्मनः ॥२८॥

(२८) रसादि पञ्चीकरणेच होतसे । भोगार्थ जे दुःखसुखानुभूतसे ॥
शरीर हा स्थूल उपाधि आत्मया । सनाश मायामय कर्म हेतुया ॥ २८ ॥

(२८) इकठे फरे हुए पृथ्वी आदि पञ्चमहाभूतसे उत्पन्न होनेवाले सुख और दुःख उत्पन्न करनेवाला जो कर्म तिनके भोगके स्थान, उत्पत्ति और नाश जिसका होता है ऐसे, पूर्वजन्मके कर्मोंसे उत्पन्न होनेवाले, मायाके कार्य शरीरको आत्माकी स्थूल उपाधि जानते हैं ॥२८॥

(28) The material body—made up of five elements each subdivided into five parts, which is the result of the actions of past birth and is the medium of experiencing pleasure and pain, which is born and which dies and which is created by Maya—is the outer disguise of the Soul.

(२९) सूक्ष्मं मनो बुद्धिदशेन्द्रियैर्युतं प्राणैरपञ्चीकृतभूतसंभवम् ॥
भोक्तुः सुखादेरनुसाधनं भवेच्छरीरमन्यद्विदुरात्मनो बुधाः ॥ २९ ॥

(२९) उपाधि सूक्ष्म प्रथित स्वयं मनी । दशेन्द्रिय प्राण मति प्रयोजनी ॥
सुखादि भोगास शरीर हेतु हा । आत्म्यास जो सूक्ष्म उपाधि तो पहा ॥ २९ ॥

(२९) विचारवान् पुरुष मन, बुद्धि और दश इन्द्रियोंकरके और प्राणोंकरके युक्त, पञ्चीकरण नहीं करे हुए पञ्चभूतसे उत्पन्न होनेवाले

दूसरे शरीरको आत्माकी सूक्ष्म उपाधि जानते हैं—यह शरीर भोगनेवालेके सुख आदिका साधन होता है ॥ २९ ॥

(29) Sages say that the Sukshma Sharir (Linga Deha, astral body) composed of five elements which are not sub-divided, including mind, intellect, ten senses, five Pranas, the organ of feeling pleasure and pain—is another (subtle) body known as the inner disguise of the Soul.

(३०) अनाद्यनिर्वाच्यमपीह कारणं मायाप्रधानं तु परं शरीरकम् ॥
उपाधिभेदात्तु यतः पृथक् स्थितं स्वात्मानमात्मन्यवधारये-
त्कमात् ॥ ३० ॥

(३०) अनादि जीवात्म्य असे स्वकारणी । मायातनू ईश उपाधि लक्षणी ॥ उपाधिभेदाहुनि ती पृथक् असे । आत्मा क्रमे धारणयोग होतसे ॥ ३० ॥

(३०) माया ये ईश्वरका उत्तम प्रधान शरीर है. इस शरीरको उत्पत्ति नहीं. इस शरीरका वर्णन नहीं हो सकता. परन्तु यही सकल जगत्के उत्पत्तीका कारण है । आत्मा एक होकर, भिन्नभिन्न उपाधिके कारणसे जीव और ईश्वर ऐसा अलग हो रहा है । इस कारण उन उपाधियोंका त्याग करके (श्रवण, मनन, निजिध्यासन इस क्रमसे) जीवात्माका और परमात्माका अभेद है ऐसा जाने ॥ ३० ॥

(30) Maya is the sublime form (body) of Ishwar; it is unborn and indescribable but it is the cause of the universe. Although on account of different attributes (limitations उपाधि) the embodied soul and Ishwar are (appear) different, the Soul is one. Giving up

attributes उपाधि one should know the identity of the finite and the Infinite Soul.

(३१) कोशेष्वयंतेषु तु तत्तदाकृतिर्विभाति संग्मात्स्फटिकोपलो यथा ॥
असंगरूपोऽयमज्ञो यतोऽद्वयो विज्ञायतेऽस्मिन्परितो विचारिते ॥ ३१ ॥

(३१) पांचाहि कोशांत तदाकृती असे । रागादिभेदें स्फटिका परी दिसे ॥ असंग आत्मा न कधीहि होतसे । द्वितीय हा भाव विचारितां नसे ॥ ३१ ॥

(३१) शरीरमें अन्नमय, प्राणमय, मनोमय, विज्ञानमय, और आनंदमय ऐसे पांच कोश हैं । जैसे स्फटिकमणि जपाके उपर रखनेसे पीछे वर्णका दिखने लगता है । तिसी प्रकार आत्मा तिन अन्नमयादि पांचो कोशोंके संबंधसे तिस तिस रूपवाला प्रतीत होने लगता है । और महावाक्यका उत्तम रीतिसे विचार करनेपर यही आत्मा पंच कोशके संबंध रहित, जन्मरहित और अद्वितीय है ऐसा ज्ञान हो जाता है ॥ ३१ ॥

(31) As crystal looks coloured when placed near coloured objects, so does the Self appear to take the forms of the five sheaths in which it is apparently enveloped ; but if the matter is fully considered, the Self will be clearly seen to be unaffected (by anything), unborn, and secondless.

(३२) बुद्धेस्त्रिधावृत्तिरपीह हृदयते स्वप्नादिभेदेन शुण्णयत्नमनः ॥
अन्योन्यतोऽस्मिन् व्यभिचारतो मृषा नित्ये परे ब्रह्मणि केचले शिवे ॥ ३२ ॥

(३२) बुद्धीस ही त्रिविध वृत्ति असे सुषुप्ती । स्वप्नादय जाग-तिही आत्मभाति ॥ अन्योन्यभेदें जिवि ही मृषा दिसे । विचारितां शुद्ध चिदात्म ब्रम्हसे ॥ ३२ ॥

(३२) इस आत्माके विषे स्वप्नादि भेदके कारण जो तीन प्रकारकी अवस्था दिखती है वह भी तीन गुण (सत्व, रज, तम) से हुई हुयी बुद्धिकी है। यह तीनों अवस्था परस्परके विषे व्यभिचार (न होना) होनेसे, इनकी नित्य कह नहीं सकते; अर्थात् वो झूठी है। और आत्मा नित्य, तीनों गुणोंसे पर, व्यापक, असंग और आनन्द-स्वरूप अद्वितीय है। और इस प्रकार वर्णन करे हुए आत्माके विषे तिन तीनों अवस्थाओंकी प्रतीति जो होती है उसका कारण केवल बुद्धिका अघ्यास है ॥ ३२ ॥

(32) The threefold states of the intellect due to the three qualities (Satwa, Rajas and Tamas) also seem to be in the Self. But as they are simply false impositions on the Soul (Supreme), which is absolute, eternal, all-pervading and blissful.

(३३) देहेन्द्रियप्राणमनश्चिदात्मनां संघादज्ज्ञं परिवर्तते धियः ॥

युत्तिस्तमोमूलतयाऽग्रलक्षणा यावद्भवेत्तावदसौ भवोद्भवः ३३

(३३) देहेन्द्रियप्राणमनी चिदात्मना । संगे असे बुद्धिस्त अज्ञ-श्रुतिता ॥ जो काळ ही श्रुति असे रजस्तमें । तो काळ ही जन्ममृती तया गमे ॥ ३३ ॥

(३३) देह, इन्द्रिय, प्राण, मन और चिदात्मा इनके समूहसे निरंतर जब तक बुद्धिकी अवस्था, तमोगुणके मूलकारणसे अज्ञानकी जानेवाली, चली रहती है, तबतक यह संसारका उद्भव होता है ॥ ३३ ॥

(33) As long as the functions of the intellect, under the influence of nescience, work incessantly in the combination of the body, the senses, the breath, the mind

and the Self, so long does the world continue to exist.

(३४) नेति प्रमाणेन निराकृताखिलो हृदासमास्वादितचिद्वनामृतः ॥
त्यजेद्दशेपं जगदात्तसद्गत्सं पीत्वा यथाऽम्भः प्रजहाति तत्फलम् ॥ ३४ ॥

(३४) आत्म्याविर्णे सर्वं अतत् निषेधुनि, चिदामृतस्वाद सुतत्त्व
प्या मनीं ॥ त्यजोनि देहेन्द्रियदृश्य संघं ते, तृपा न पीतां अमृत
स्वयेषि ते ॥ ३४ ॥

(३४) “ ये सत्य नहीं, ये सत्य नहीं ” इस श्रुतिके प्रमाणसे
सर्व जगत् मिथ्या है ऐसा हृदयसे समझकर और ज्ञानरूप आनंदामृतका
स्वाद लेकर फेर संपूर्ण दृश्य जगत्का त्याग करे (“ अंतः त्यागी,
बहिस्संगी ” उदासीनतासे रहे) जैसे के फलके मधुर रसका पान
करके फेर फलका (छिलका बगैरेका) त्याग करते हैं ॥ ३४ ॥

(34) Discarding all (visible universe, the world)
as “not this, not this” according to the authority
of the Shruti (sacred Vedas) from his mind, and
having tasted the bliss of the deep spiritual plea-
sure, one should renounce the whole world just as
one (throws away) a fruit after having drunk the
delicious juice (out of it.)

(३५) कदाचिदात्मा न मृतो न जायते न क्षीयते नापि विवर्धतेऽनवः ॥
निरस्तसर्वातिशयः सुखात्मकः स्वयंप्रभः सर्वगतोऽमयऽद्वयः
॥ ३५ ॥

(३५) कधीहि आत्मा न मरे न होय हा । न क्षीण वर्धन नवा
न होय हा ॥ उत्कृष्ट सर्वातिशयं सुखात्मा । सर्वत्राग स्वप्न अद्व-
यात्मा ॥ ३५ ॥

(३५) आत्मा कभी मरा नहीं, सत्पन्न हुआ नहीं, क्षीण होता नहीं, चढ़ता नहीं, और नया होकर और रूपांतरको पाकर रहता नहीं । (“ जायते अस्ति वर्धते विपरिणमते अपक्षीयते नश्यति ” इन छः भाव विकारसे रहित आत्मा है); सत्रका महत्व दूर कर दिया है जिनसे स्वयंप्रकाश, आनंदरूप, सर्वव्यापी, अद्वितीय ऐसा आत्मा है. (आत्माके सिवाय सब पदार्थ विकारमय और विनाशी है ॥ ३५ ॥

(35) Never is the soul dead or born; neither does the soul decrease nor increase again. It remains transcending all (worldly things by superiority), full of bliss, self-illuminating, omnipresent and without a second.

(३६) एवंविधे ज्ञानमये सुखात्मके कथं भयो दुःखमयः प्रतीयते ॥
अज्ञानतोऽध्यासवशात्प्रकाशते ज्ञाने विलीयेत विरोधतः क्षणात् ॥ ३६ ॥

(३६) होता उसे ज्ञानजित्री सुखात्मजी । कसी घडे दुःखद संसृती अजी ॥ अज्ञान-अध्यासवशे प्रकाशिजे । ज्ञानेच तट्टीन क्षणांत होइजे ॥ ३६ ॥

(३६) यदि आत्मा इस प्रकार ज्ञानस्वरूप और आनंदरूप है तो ये संसार (जगत्) दुःखोंसे भरा हुआ ऐसा क्यों दिखता है ? अज्ञानसे झंटी कल्पनाके कारण ज्ञानका उदय होते ही क्षणमात्रमें अज्ञान नष्ट हो जाता है; क्यों कि परस्पर ज्ञान और अज्ञानका विरोध (द्वेष) होनेसे दोनों एक स्थानमें नहीं रह सकते हैं । अज्ञानका नाश होतेही संसार नष्ट हो जाता है ॥ ३६ ॥

(36) When the Soul is consciousness and full of bliss, why is this world experienced as full of misery ? On account of wrong imposition (attribution) due to ignorance (nescience). But it vanishes when knowledge shines, knowledge and nescience cannot remain together, as they naturally are opposed to each other.

(३७) यदन्यदन्यत्र विभाव्यते भ्रमादध्यासमित्यादुरमुं विपश्चितः ॥
असर्पभूतेऽहि विभावनं यथा रज्ज्वादिके तद्वदपीश्वरे जगत्
॥ ३७ ॥

(३७) अन्यत्र जे ब्रह्मि अदृष्ट भ्रान्ति ती । अध्यास यातें बुध बौळताती ॥ असर्प रज्जू परिभ्रान्तिनें अहि । तसैं जगत् ईश्वरि सर्व पाहि ॥ ३७ ॥

(३७) एक वस्तुको भ्रमसे दूसरी समझना इसका ज्ञाता अध्यास कहते हैं, जैसे रस्तीको भ्रमसे सर्प समझना । इसी प्रकारसे जगत्का परमेश्वरमें अध्यास है (भ्रमसे जगत्को परमेश्वरमें देखते हैं) . (सर्व खलु इदम् ब्रह्म, All this is Parabrahma) ॥ ३७ ॥

(37) The wise call 'mistaking one thing for another' as अध्यास (wrong imposition, false supposition) like the mistaking of a rope for a serpent. In the same way the world is being mistaken (wrongly seen) in the Supreme Being. (सर्व खलु इदं ब्रह्म all this is Parabrahma).

(३८) विकल्पमायारहिते चिदात्मकेऽहंकार एव प्रथमः प्रकल्पितः ॥
अध्यास एवात्मनि सर्वकारणे निरामये ब्रह्मणि केचले परे
॥ ३८ ॥

(३८) विकल्पमायागुण चित्स्वरूपी । पूर्वी अहंकारवर्गे प्रकल्पी ॥
अध्यास हा फेकळ सर्वकारणी । निरामय ब्रह्म असे विचारणी ॥ ३८ ॥

(३८) सत्र विकल्पोंका कारण माया आत्मामें नहीं है; ज्ञान ये ही उसका स्वरूप है; वो सत्रका कारण, दुःखरहित, आनंदमय, सर्वविकार-रहित सकलदृश्य पदार्थोंसे अलग और व्यापक है । आत्माके ऊपर प्रथम अहंकार कल्पना करा गया यही अध्यास है । और अहंकार (अहंबुद्धि, मैं कर्ता भोक्ता आदि हूँ) इस प्रकार अभिमानही संसारका कारण है ॥ ३८ ॥

(38) This Ahankar (अहं बुद्धपात्मकोऽध्यास एव सर्व संसारकारणमिति भावः) egoism is the false attribution that is first formed in the Parabrahma (Supreme Being) which is full of knowledge (चैतन्य), free from the illusion of कल्पना (conceit, supposition), the cause of all, free from misery, secondless, above the visible and all-pervading.

(३९) इच्छादिरागादिमुखादिधर्मिकाः सदा धियः संसृतिहेतवः परे ॥
यस्मात्प्रसुप्तौ तदभावतः परः सुखस्वरूपेण विभाव्यते हि नः
॥ ३९ ॥

(३९) इच्छादि रागादि मुखादि धर्म हे । संसारहेतू परि बुद्धि ती असे ॥ प्रसुप्त काळी तदभाव हा दिसे । सुखस्वरूपी च विभाविते तसे ॥ ३९ ॥

(३९) इच्छा—उदासीनता, प्रीति—द्वेष, सुख—दुःख ये जिनके गुण-धर्म निल्य हैं वो संसारके कारण बुद्धिके ऊपर रहते हैं; परमेश्वरके ऊपर उनका अध्यास किया जाता है; कारण जबतक बुद्धि है तबतक ही वो रहते हैं. निद्रामें बुद्धिकी वृत्ति नहीं होती है तब सुखदुःख प्रीतिद्वेष

आदि कोई धर्म भी नहीं होते हैं. निद्राकालमें सुखका अनुभव लेने-
वाला आत्मा अवश्य है ॥ ३९ ॥

(39) Desires and others, attachment (affection, liking) and others, pleasure and others are the characteristics of the intellect and are the basis (cause) of Samsar (worldliness, transmigration) but through wrong imposition they seem to reside in the Self. As during sound sleep there is an absence of those causes (attributes of intellect), the Self is known as the fountain (the enjoyer) of happiness by us.

(४०) अनाद्यविशोद्भवबुद्धिपिम्वितो जीवः प्रकाशोऽयमितर्यते चितः
आत्मा धियः साक्षितया पृथक् स्थितो बुद्ध्याऽपरिच्छिन्नपरः
स एव हि ॥ ४० ॥

(४०) अनाद्यविशोद्भव धीत विवता । जो जीव चैतन्य असे
प्रकाशित ॥ आत्मा परी बुद्धिस साक्षि जो वसे । पृथक् परिच्छिन्न दिसे
मतीमिसे ॥ ४० ॥

(४०) अनादि अविद्यासे उत्पन्न हुई बुद्धिमें चैतन्यके प्रकाशका
जो प्रतिबिम्ब पड़ता है उसको जीव कहते हैं, और परमात्मा बुद्धिके
चरित्रोंका साक्षि (देखनेवाला) होता हुआ अलग रहा हुआ है; बुद्धिकी
परमात्माका परिच्छेद (नापना, अंदाज करना) करते आता नहीं
(अर्थात् वो व्यापक है). यह ' जीव ' और ' ईश्वर ' महावाक्योंमेंके
' त्वम् ' और ' तत् ' पदोंके अर्थ हैं, (' तत्त्वमसि ' इस महावाक्यसे उत्पन्न
हुए ज्ञानसे प्रतिबिम्बके आधार बुद्धिका नाश होनेपर प्रतिबिम्बभी नष्ट हो
जाता है, तब जीव परमात्मारूपी होता है) ॥ ४० ॥

(40) The Light of the Supreme, shadowed in
intellect, which is born of beginningless Maya is.

called जीव (Soul finite). The Supreme Soul is a witness of the intellect and is quite distinct from it as well as its qualities, while the Soul is one and the same as Self. (Supreme Soul.)

(४१) चिद्विभ्वसाक्षात्माधियां प्रसंगतस्त्वेकत्रवासादनलाकलोहवत् ॥
अन्योऽन्यमध्यासवशात्प्रतीयते जडजडत्वं च विदात्मचेतसोः

॥ ४१ ॥

(४१) चिद्धर्मतो बुद्धिस तत्प्रसंगे । हो लोह जे तन्मय बहिसंगे ॥
अन्योन्यअध्यासवशे प्रतीती, जडत्व आत्मी तसि बुद्धिला चिती ॥४१॥

(४१) जैसा लोहेका गोला अग्नीमें तपाकर लाल किया तो अग्निका धर्म (गुण) लोहेपर दिखनेमें आता है और लोहेके गोलेका गुण (गोलाई) अग्नीपर दिखती है, (अग्नीका लाल गोला ऐसे लोक कहते हैं) उसीके समान (उसी माफक) चैतन्यका प्रतिबिंब (पड़छाया) जो (जीव), इंद्रियोंके सहित मन और अन्तःकरण इनके निकट संवंधसे, विदात्मा और मन इनका परस्परोंपर (एकका दूसरेपर) अध्यास होकर, आत्माका धर्म (गुण) चैतनता ये मनके ऊपर और मनका धर्म जडता ये आत्माके ऊपर दिखनेमें आती है ॥ ४१ ॥

(41) As the soul, the reflection of the Supreme Being (Spirit), and mind together with the senses, live in one place (in close contact), both appear to have each other's animate and inanimate qualities through false attribution, like an iron ball made red hot in fire (the ball imparts its roundness to the fire and the fire imparts its heat to the iron ball).

(४२) गुरोः सकाशादपि वेदवाक्यतः संजातविद्यानुभवोऽनिराश्यतम्
स्वात्मानमात्मस्थमुपाधिर्वर्जितं त्यजेद्दोषं जडमात्मगोचरम्

॥ ४२ ॥

(४२) मुख्यसादेँ अपि वेदवाक्येँ । होवोनि विशानुभव स्वरूपेँ ॥
आत्मस्थिती जे सुखरूप जाणती । सोपाधिका दृश्य जडाम टाकित्ती ॥४२॥

(४२) इस कारण पुरुष (साधक, मुमुक्षु) वेदवचनोंसे और गुरुसे महाकाव्यका अर्थ सुने (श्रवण करे), पश्चात् उसका सतत (निरंतर) चिंतन करके ज्ञानका अनुभव मिलावे और अपना आत्मा सर्व उपाधिसे रहित (अलग) होकर अपनेहि हृदयमें वास करता है ऐसा साक्षात्कार होनेपर सर्व जड देहेन्द्रियादि उपकरणोंके संवन्धमें उदासीन होकर रहे (इन्द्रियादि जड पदार्थोंके संवन्धमें उदासीन होकर वर्तीव करे) ॥ ४२ ॥

(42) Having obtained Knowledge about the Self from a study of the Upanishads and from the Preceptor and having perceived the faultless Self in himself, one should abandon all the inanimate objects which appear (imposed) on the Self.

(४३) प्रकाशरूपोऽहमजोऽहमद्वयोऽसकृद्विभातोऽहमतीव निर्मलः ॥
विशुद्धविज्ञानघनो निरामयः संपूर्ण आनन्दमयोऽहमक्रियः ॥४३॥

(४३) प्रकाशरूपी अज अद्वयाप्रती । न सूर्यचंद्रादि मला प्रकाशित्ती ॥ विशुद्ध विज्ञान असेँ मि अक्रिय । प्रपूर्ण आनन्द तसा निरामय ॥ ४३ ॥

(४३) मैं (परमात्मा) प्रकाशस्वरूप हूँ, जन्मरहित हूँ, मेरे समान दुसरा कोईभी नहीं, मैं नित्यप्रकाशमान, अत्यंत निर्मल हूँ, शुद्ध ज्ञानसे भरा हुआ हूँ, कर्तृत्वाभिमानरहित (अकर्ता, कर्तृत्वका अभिमान नहीं रखनेवाला) व्यापक व आनन्दरूप हूँ, मेरेको रूपान्तर नहीं है । (परमात्माका स्वरूप जो जाननेका है वो उस प्रकारका है व यही जानना है) ॥ ४३ ॥

(43) My form is light. I am unborn. I am one without a second and self-resplendent. am absolutely pure and full of the faultless Knowledge. I am free from miseries and all-in-all. I am bliss and unchangeable.

(४४) सदैव मुक्तोऽहमचिन्त्यशक्तिमानतीन्द्रियज्ञानमविक्रियात्मकः ॥
अनन्तपारोऽहमहर्निशं बुधैर्विभावितोऽहं हृदि वेदवादिभिः ४४

(४४) सदाच मी मुक्त अचिन्त्य शक्तिर्ने । अतीन्द्रियज्ञान मला
स्वहेतुर्ने ॥ मार्ले असे व्याति बुध स्वमानसी । जो वेदवादीहि तसे
अहर्निशी ॥ ४४ ॥

(४४) मैं सदा मुक्त हूँ, मेरी शक्ति कल्पनाके परें हूँ (मेरे
शक्तिकी कल्पना, अंदाज नहीं हो सक्ता) मेरे रूपका ज्ञान इन्द्रियोंकी
नहीं हो सक्ता, मेरा रूपांतर नहीं होता, मेरेको अंत और पार नहीं
(मैं सर्वकाल और सब जगें हूँ,) वेदवेत्ते विद्वान् रात दिन जिसका
धितन करते हैं वो मैं हूँ ॥ ४४ ॥

(44) I am ever emancipated, having unimaginable powers; I am unable to be felt (perceived) by the senses, am not liable to change; I am Infinite. The wise, conversant with the Upanishads, (ever) meditate on Me in their hearts day and night.*

* "A Characteristic habit of the Swamee (the late Swamee Saradananda, Secretary of the Ramkrishna Mission and Math) was his aptitude for Tapasya. Contemplation and Meditation were constant and natural with him. In the beginning of his Indian work he used to meditate whole nights without the least sense of fatigue and he said that unless one kept intimate relations with God, one was likely to lose oneself in one's activities and that a life of action without constant meditation and communion with God alienated one from God and spirituality and dragged one to the world"—*Prabuddha Bharat*. 1927, p. 440.

(४५) एवं सदात्मानमखण्डितात्मना विचारमाणस्य विशुद्धभावना ॥
हृन्त्यादविद्यामचिरेण कारकै रसायनं यद्वदुपासितं रुजः ॥४५॥

(४५) असे सदाभ्यास अखंड चित्त है । विचारितां होय विशुद्ध-
भाव है ॥ नाशी तसी सेंद्रिय ही स्वभाया । रसायन क्षिप्र हरी रुजाया ॥४५॥

(४५) है लक्षण ! पुरुष अपने मनको विषयोके तरफ जाने न
देते इस प्रकारसे (ऊपर कथन किये प्रकारसे) सदा ध्यान करे तो,
उसकी अन्तःकरणवृत्ति ब्रह्माकार बन जाती है । ऐसी शुद्धभावना होते
ही (अविलंब, तत्काल) उसी क्षणमें अविद्याका (अज्ञानका, मायाका)
और उसके साथ पुनर्जन्मको कारण जो कर्म होवें उनका भी नाश हो
जाता है (ब्रह्माकार अन्तःकरणवृत्ति होते ही अज्ञान और पूर्वसंचित
कर्मोंका विलय हो जाता है) ॥ ४५ ॥

(45) Thus to him comes the state of perfection
(absolutely pure condition of mind) who always
meditates the Self with a mind that is withdrawn
from the sense-objects and that state of perfection
(ब्रह्माकारान्तःकरणवृत्तिः) at once destroys nesience toge-
ther with its sequels causing rebirths just as a strong
medicine cures diseases.

(४६) विविक्त आसीन उपारतेन्द्रियो विनिर्जितात्मा विमलान्तराशयः॥
विभावयेदेकमन्यसाधनो विद्वानदृक्केवल आत्मसंस्थितः ॥४६॥

(४६) एकान्त बैसोनि निवृत्तइन्द्रियी । जिकूनि अंतःकरणात्
नेयी ॥ विभावजे एकमनें सुसाधनी । विज्ञानदृष्टिस्थित आत्मशोधनी ॥४६॥

(४६) (ध्यान किस प्रकारसे करना चाहिए) जहां किसीका
उपद्रव न होने ऐसे एकांत जगें आसन (पद्मासन) लगाकर बैठे, इंद्रि-
योंको विषयसे अलग करे, प्राणायामादि साधनोंसे मनको जीतकर चित्त

शुद्ध करे, ब्रह्मज्ञानसिवाय दूसरा मोक्षका कोई साधन है ये भ्रम छोड़ देवे, किसी पदार्थपर आसक्ति न करे, केवल आत्मज्ञानके तरफ दृष्टि लगावे (देखनेवाला अलग और दृश्य वस्तु अलग येभी भावना छूट जाना चाहिए) और आत्मस्वरूपमें मिल जाकर उसीका ध्यान चलावे ॥४६॥

(46) Having the Padmasana posture in solitude restraining the senses; thoroughly controlling the mind; having pure motives (frame of mind); one should meditate upon the Paramatma (Supreme Soul) considering the knowledge of the Supreme as his main object abiding in the Self who is without a second, and firmly believing that there is no way to salvation except the knowledge of the Supreme Being (तत्त्वज्ञान).

(४७) विश्वं यदेतत्परमात्मदर्शनं विलापयेदात्मनि सर्वकारणे ॥

पूर्णश्चिदानन्दमयोऽवतिष्ठते न वेद् बाह्यं न च किञ्चिदान्तरम् ॥ ४७ ॥

(४७) हैं विश्व सारें परमात्मदृक्पथें । लावी स्वआत्मी मग पूर्णता जियें । होई चिदानन्दमयस्वरूपता । बाह्यांतरा जाणिल काय तत्त्वतां ॥४७॥

(४७) जगतको प्रकाशित करनेवाला परमात्मा है, माया परमात्मके साथही होनेसे बोही सर्व जगत्का उपादान (मुख्य) कारण है । पुरुषने (मुमुक्षु आदमीनें) इस सर्व जगत्का आत्मस्वरूपमें लय करना चाहिए (परमात्माके होनेके सिवाय उससे अलग जगतकी सत्ता नहीं ऐसे समझना चाहिए) । इस योग्यताको पहुँचि हुए पुरुषकी स्थितीका चिन्ह (लक्षण) ये है कि वो पुरुष पूर्ण ज्ञानानन्दमय होकर स्थित होता है, उसको आंतर (भीतरके) अथवा बाहरके विषयोंका ज्ञान कुछ भी नहीं रहता है ॥ ४७ ॥

(47) Having dissolved the Universe illumined by the Almighty God, into the Atma (Self) the material cause of all, he remains thoroughly satisfied and full of the joy of knowledge, and does not know the things outside and inside.

(४८) पूर्वं समाधेरखिलं विचिन्तयेत् ओङ्कारमात्रं सचराचरं जगत् ॥
तदेव वाच्यं प्रणवो हि वाचको विभाव्यतेऽज्ञानवशात्प्रबोधतः
॥ ४८ ॥

(४८) समाधि पूर्वीं हृदि सर्वं चिन्तिजे । ओङ्काररूप स्थिरजंगमादि
जें ॥ ते वाच्य तद्वाचक तारभावना । ज्ञानेव हो बोध जिथे अभावना ॥ ४८ ॥

(४८) समाधि (समाधिः समतावस्था जीवात्मपरमात्मनोः,
ब्रह्माकार वृत्तिः) के पहिले पुरुषका कर्तव्य ये है के उसने स्थावर
जंगम पदार्थ सहित सर्व जगत् इतना अर्थ ' ओम् ' शब्दमें भरा
हुआ है, ऐसे चिंतन करना चाहिए । जगत् ये प्रणवका (ओङ्कारका)
वाच्य (उससे उत्पन्न होनेवाला अर्थ) और प्रणव ये जगत्का वाचक
शब्द (नाम), ये कल्पना शास्त्रमें प्रसिद्ध है । यह वृत्ति जबतक अज्ञान
होता है तबतकही रहती है, और ज्ञान होतेही नष्ट हो जाती है,
क्यों कि ज्ञान संपूर्ण वृत्तियोंका नाशक है ॥ ४८ ॥

(48) Prior to the undertaking of Samadhi, one should consider the whole world, moveable as well as immoveable as Omkar. The world is a thing deducible from Omkar as a meaning, while the Pranava is the name of it. This idea is propounded by the Shastras; but this position lasts only till the rise of knowledge, whereafter it disappears.

[The following verses point out how " ओम् " indicates the whole world.]

(४९) अकारसंज्ञः पुरुषो हि विश्वको हुकारकस्तैजस ईर्यते क्रमात् ॥
 प्राज्ञो मकारः परिपठ्यतेऽखिलैः समाधिपूर्वं न तु तत्त्वतो
 भवेत् ॥ ४९ ॥

(४९) अकार तो विश्वपुरुष होतसे । उकार तोही सुसहाक्री
 असे ॥ मकार हा प्राज्ञ सुपुति साक्षिता । समाधिपूर्वी मग ध्यान
 तत्त्वा ॥ ४९ ॥

॥ ४९ ॥ “ओम्” ये शब्द ‘अ उ म्’ इन तीन अक्षरोंका संघि
 होकर बना (सिद्ध हुआ) है । शरीरमेंके जाग्रतवस्थाका साक्षी (जाग-
 नेके समयके व्यवहारोंको देखनेवाला) जो पुरुष वेदान्तशास्त्रमें जिसको
 ‘ विश्व ’ ऐसा कहते हैं—उसीकी ‘अ’ ये संज्ञा है; अनुक्रमसे दूसरा
 वर्ण ‘उ’ यह नाम स्वप्न वृत्तिका साक्षी—वेदान्तशास्त्रमें जिसकी
 “ तैजस् ” ऐसी संज्ञा है—उस हिरण्यगर्भका है, ऐसा कहते हैं ।
 वैसेही सब लोक सुपुतके साक्षी पुरुषको—वेदान्तशास्त्रमेंके प्राज्ञका
 ‘म्’ कहते हैं ।

(49) Omkar is formed by the letters “अ”, “उ”,
 “म्”, which respectively denote Vishwa (Purusha
 Deity of Jagra, wakefulness), Taijasa (Deity of
 swapna, Dream), and Prajna (Deity of sushupti,
 profound sleep) according to the Vedas. This con-
 dition precedes “Samadhi”. After the rise of the
 Divine Knowledge, this position does not last as
 knowledge dispels all conditions or positions.

(५०) विश्वं त्वकारं पुरुरूपं विलापयेत् उकारमध्ये बहुधा व्यवस्थितम् ॥
 ततो मकारे प्रविलाप्य तैजसं द्वितीयवर्णं प्रणवस्य चान्तिमे ॥५०॥

(५०) अकार जो विश्वक पुरुषस्थिती, उकारधामी बहुधा व्यवस्थिती ॥ करोनि हे दोन मकारी लाविता, प्राज्ञस्वरूपी प्रणवार्थ ऐक्यता ॥ ५० ॥

(५०) जगतका आत्मरूपमें लय कैसा करना वो कहते हैं । स्थूल देहका अभिमान करके रहनेवाला ' विश्व ' संज्ञक पुरुष और उसका वाचक 'अ' ये वर्ण ऐसे दोनों 'उ' कारमें मिल गये हैं, ऐसी भावना करे; पश्चात् स्वप्नका अभिमान 'तैजस' पुरुष और उसकी संज्ञा ओंकारमेंका दुसरा वर्ण ' उकार ' ये प्रणवके अन्तके अक्षरमें अर्थात् 'म' कारमें लीन हुए ऐसी कल्पना करे ॥ ५० ॥

(50) The way to merge the universe into the 'Soul' is pointed out in this verse.

One should dissolve the 'अ'कार (Vishwa, deity of wakeful state) into 'उ'कार (Taijas, deity of swapna, dreamy state) and again dissolve 'उ'कार into 'म'कार (Prajna, Deity of sound sleep).

(५१) मकारमप्यात्मनि चिद्घने परे विलापयेत्प्राज्ञमपीह कारणम् ॥
सोऽहं परं ब्रह्म सदा विमुक्तिमद्विज्ञानद्वन्द्वमुक्त उपाधितोऽमलः
॥ ५१ ॥

(५१) मकार तो चिद्घनि आत्मकारणी । प्राज्ञ प्रकारास विभावित मनी॥ तो गी परब्रह्म सदा विमुक्त की । विज्ञानद्वि निरुपाधि चिसुखी ॥५१॥

(५१) तदनन्तर ' म ' कार (प्राज्ञ) और उसका वाच्य (अर्थ) जो अपनेको कारणत्व माननेवाला पुरुष ' प्राज्ञ ' उसको इस चैतन्यमय (ज्ञानपूर्ण) परमात्मामें मिला देये, और अन्तमें सर्व जगत जिसमें लय हो गया है वो नित्यमुक्त परब्रह्म में हूँ ऐसी भावना (कल्पना) करे.

ऐसी भावना होनेको साधन तत्त्वज्ञानही है। ऐसे योग्यताको पहुँचा हुआ पुरुष उपाधियोंसे छूटा हुआ अर्थात् रागद्वेषादि मल रहित होता है ॥५१॥

(51) Having dissolved 'म'कार (Prajna) in the Supreme Spirit, one should contemplate "I am Brahma", always emancipated, whose eye is the Divine knowledge, free from limitations, hence the faultless Parabrahma (the Supreme Being).

(५२) एवं सदा जातपरात्मभावनः स्वानन्दतुष्टः परिविस्मृताखिलः ॥
अस्ते स नित्यात्मसुखप्रकाशकः साक्षाद्विमुक्तोऽचलवारी-
सिन्धुवत् ॥ ५२ ॥

(५२) अशी जया होय परात्मभावना । स्वानन्दसंतुष्ट जर्मी अभा-
वना ॥ तो नित्यमुक्त स्वसुखप्रकाशन । समुद्र गंभीर तसा विमुक्तिने ॥ ५२ ॥

(५२) इस प्रकारसे सर्व काल जिसकी परमात्मरूपमें एक भावना हो गई है, वो पुरुष पुत्र देहादि सबको भूल जाता है, (विस्मरण होता है) स्व-स्वरूपानन्दसेही संतुष्ट रहता है; और साक्षात् नित्य आत्मसुखका प्रकाशही जिसका रूप है ऐसा होता है; वह मुक्त (जीवन्मुक्त) पुरुष निश्चल उदकसे परिपूर्ण समुद्रके समान शांतीरूप होता है (विषय संबन्धी लहरी रहित) ॥ ५२ ॥

(52) Thus ever (steady) in tune with the Supreme Self, satisfied with the joy arising from the self, forgetful of all worldly attachments, he remains the very form of the light of the Divine happiness, absolutely emancipated, resembling the calm vast ocean.*

* (I) "Thus all the Upanishadas are unanimous in pro-
claiming that Jivatma in essence shares the Divine Charac-

(५३) एवं सदाऽभ्यस्तसमाधियोगिनो निवृत्तसर्वेन्द्रियगोचरस्य हि ॥
विनिर्जितादोपरिपोरहं सदा दृश्यो भवेयं जितपङ्गुणात्मनः
॥ ५३ ॥

(५३) असी सदाभ्यस्तसमाधियोगिता । जया निवृत्तेन्द्रियता स्वभावता ॥ पट् शत्रु जिकूनिहि जिकि आत्मता । त्या दृश्य मी जो करि भक्ति मार्गता ॥ ५३ ॥

(५३) इस प्रकारसे जो पुरुष सदा समाधियोगका अभ्यास करता है, सर्व इंद्रियोंके विषय छोड़ देता है, काम क्रोध लोभ आदि सब शत्रुओंको जीत लेता है और पङ्गुणसंपन्न आत्माको वशमें कर लेता है, उसको मेरा नित्य दर्शन मिलता है । (सर्वज्ञत्व, नित्यत्व, नित्यतृप्तत्व, ज्ञानरूपत्व, स्वतंत्रत्व और निःस्फुरती—ऐसे पङ्गुणसंपन्न आत्मा) ॥५३॥

(53) He, who practises Samadhi continually in this manner, has renounced the objects of his senses, has subdued all his enemies (cupid, anger, greed attachment, malice and envy), and won over the Self with six attributes, can always see Me.

(५४) ध्यात्वैवमात्मानमहर्निशं मुनिस्तिष्ठेत्सदामुक्तसमस्तबंधनः ॥
प्रारब्धमग्नजभिमानवर्जितो मय्येव साक्षात्प्रविलीयते ततः
॥ ५४ ॥

teristics, namely that it is Sat, Chit and Anand, self existent, source of all knowledge and blissful in its nature. Therefore by long and steady process of evolution man progresses onward and upward endlessly until he realises his oneness with the Supreme Self. By virtue of his being Divine in essence he is capable of achieving any mental or moral height he himself chooses"—*Optimism in Indian Thought* by Prof. M. Hafiz Syed, Pra. Bh. May 1927.

(५४) ध्यायि मला नित्य मुनी अशा क्रमें । असे सदा मुक्त कधीहि न भ्रमे ॥ प्रारब्ध भोगी अभिमान टाकुनी । रमेळ मद्रूपिं विळीन होउनी ॥ ५४ ॥

(५४) मुनि (मनन करनेवाला पुरुष, जीवन्मुक्त) इस प्रकारसे सब बन्धनोंको छोड़कर रात्रदिन आत्मचिंतन करता रहे, प्रारब्धकर्म योगसे प्राप्त होवे वो भोग भोक्ता रहै, परन्तु अभिमानमात्रका त्याग कर देवे; तब अन्तमे उसको प्रत्यक्ष मेरे स्वरूपमे गति मिलती है (मेरे स्वरूपको प्राप्त होता है) ॥ ५४ ॥

(54) The Saint thus meditating on the self, day and night, should remain free from all attachments (to worldly things) enjoying the result of past actions (Prarabdha i. e. the result of actions of previous birth) without egoism. He verily enters in Me ultimately.

(५५) आदौ च मध्ये च तथैव चान्ततो भवं विदित्वा भयशोककारणम्
हिंत्वा समस्तं विधिवदचोदितं भजेत्स्वमात्मानमयाखिलात्म-
नाम् ॥ ५५ ॥

(५५) आधी मधी शेषटी शोककारि हा । संसार हें जाणुनि सोडुनी अहा ॥ समस्त आत्माय विधि क्रिया सुची । भजे मला तो परमे-
श्वरात्मयी ॥ ५५ ॥

(५५) संसार ये प्रारंभमें, मध्यमें और अन्तमें भय तथा शोक प्राप्त कर देनेवाला है ऐसा जानकर सुमुख पुरुष वेदनें कहे हुए सब काम्यकर्मोंका त्याग करै; और सर्व प्राणियोंका आत्मा जो “ परमेश्वर ” मैं हूं मेरी भक्ति करे (सर्व धर्मोंमें येही श्रेष्ठ धर्म है) ॥ ५५ ॥

(55) Knowing that the world (human existence, the world at large) is full of fear and sorrow in the beginning, the middle and the end and renouncing the Kamya (having a motive, an aim) actions, (the saint) he should worship Me as the Supreme Soul residing in all beings.

(५६) आत्मन्यभेदेन विभावयन्निदं भवत्यभेदेन मयाऽत्मना तदा ॥

यथा जलं वारिनिधौ यथा पयः क्षीरे चियद्व्योम्न्यनिले यथाऽ-
निलः ॥ ५६ ॥

(५६) आत्मी अभेद स्थिरजंगमादिकी । विभावितां तेच अभेद होय की ॥ जसे समुद्री जल, दूध पायसी । घटी महाकाश परात्मवी अशी ॥ ५६ ॥

:(५६) मैं सर्व प्राणिमात्रका आधार हूँ; पुरुष (मुमुक्षु, भक्त) ' मेरे स्वरूपमें जीव अभेद करके है ' (परमेश्वर और जीव एकही है) ऐसी भावना करनेवाला होकर रहे तो मेरेमें (परमात्मामें) मिल जाता है । जैसे जल (नदियोंका) समुद्रमें प्रवेश करतेही सागररूप हो जाता है, जैसे दूध दूधमें पड़तेही एकरूप हो जाता है, जैसे आकाश (घटमेंका) घटका नाश होते ही महाकाशमें मिल जाता है, और जैसे वायु (लोहारकी धौंकनीमेंका) बाहरके वायुमें मिल जाकर एकरूप होता है, इसी प्रकार जीवात्माका परमात्मासे एकत्व हो जाता है ॥ ५६ ॥

(56) Contemplating the self (finite soul) as inseparable from (one with) the Infinite Soul, one becomes in tune with Me (the Supreme Soul) just as water in the ocean, milk in milk, air in air and sky in the sky.

(५७) इत्थं यदीक्षेत हि लोकसंस्थितो जगन्मृपैवेति विभावयन्मुनिः ॥
 निराकृतत्वाच्छ्रुतियुक्तिमानतो यथेन्दुभेदो दिशि दिग्भ्रमादयः
 ॥ ५७ ॥

(५७) पाहे असी सर्व जगस्थिती मृपा । विभाउनी बाह्यरसीं नसे
 तृपा ॥ निपेयुनी हे श्रुतियुक्तिनें जसी । चंद्रद्वये भ्रान्ति दिशा भुळे
 तसी ॥ ५७ ॥

(५७) प्रारब्धवशात् लोक व्यवहार कर्ते हुए भी (संसारमें रहते भी) जगत् मिथ्या है ऐसी भावना रखते रखते एकताका ज्ञान (आत्मतत्त्वका ज्ञान, जीव और परमात्मा अभेदका ज्ञान) होते ही जगत् सत्यस्वरूप है यह भ्रम स्वयं नष्ट हो जाता है, कारण श्रुति (वेद) और युक्ति ऐ. दोनों प्रमाणोंसे जगत् मिथ्या है यह सिद्ध हुआ है । एक चन्द्रमाका दो दिखाई देना, दिशाभूल हो जानेसे; पूर्व दिशा पश्चिम दिखना यह मर्ष भ्रम—“ चन्द्र एक है, ” “ यह दिशा पूर्व है ” यह ज्ञात हो जानेसे नष्ट होता है, उसी प्रकार आत्म-तत्त्व समझनेपर जगत् विषयक सत्यत्व भ्रान्ति नष्ट हो जाती है (जगत् असत्य है ये बात खुल जाती है) ॥ ५७ ॥

(57) The Saint, during his stay among the people (in the world working out the देह प्रारब्ध) should consider the world as an illusion (by having such a frame of mind and having got the knowledge of unity with the Supreme Soul the illusion vanishes of itself) which fact is established alike by the Shrutis and Logic, just as the moon appears of different forms (to some) and also sometimes there is confusion about directions (Dis, space).

(५८) यावन्नपश्येदखिलं मदात्मकं तावन्मदाराधनतत्परो भवेत् ॥
 अञ्जालुरत्यूर्जितभक्तिलक्षणो यस्तस्य दृश्योऽहमहर्निशं हृदि
 ॥ ५८ ॥

(५८) जो काल है विश्व मदात्म पाहिना । तो काल आराधन
 मद्भिभावना ॥ सुश्रद्ध मद्भक्तिच जो करीतसे । तन्मानसीं दृश्य मि सर्वदा
 अर्से ॥ ५८ ॥

(५८) जबतक सम्पूर्ण जगत् मेरा ही स्वरूप है (श्री परमेश्वर
 रामचंद्ररूप है) ऐसी दिव्य दृष्टी नहीं होय (श्रीराममय सब जगत् है
 ऐसी दृढ भावना जबतक नहीं उत्पन्न होती है) तबतक परमेश्वर
 श्रीरामचंद्रकी पूजामें (भक्ति, आराधना) ही तत्पर रहे, जिस पुरुषमें
 (भक्तमें) अत्यन्त बड़ी हुई मेरी भक्तिरूप चिन्ह दिखे उसके हृदयमें मैं
 स्वप्न नित्य प्रकट होता हूँ ॥ ५८ ॥

(58) As long as the devotee does not perceive the whole (Universe) in Me (the Supreme Self), he should be constant in the worship of Me (the Almighty), being full of faith and augmented devotion. In the heart of him who thus conducts himself, I am visible day and night.

(५९) रहस्यमेतच्छ्रुतिसारसंग्रहं मयाविनिश्चित्य तयोदितं प्रिय ॥
 यस्त्वैतद्गालोचयतीह बुद्धिमान् स मुच्यते पातकराशिभिः क्षणात्
 ॥ ५९ ॥

(५९) रहस्य प्रेष्टा श्रुतिसारसंग्रह । स्वयं तुल्य वर्णित निश्चयग्रह ॥
 पाहेल सद्बुद्धि समस्त पातका । पासोनि निर्मुक्त पळांत तो निका ॥ ५९ ॥

(५९) हे प्रिय लक्ष्मण ! मैंने विचार करके वेदोंके सारका अत्यन्त
 गुप्त ये तत्त्व तुम्हारे (हितके) वास्ते वर्णन किया है । जगत्में जो बुद्धि-

मान पुरष इसका (श्रीरामगीताका) उत्तम प्रकारसे विचार करता है, वह क्षणमात्रमें पातकोंके समूहोंसे मुक्त होता है (सर्व पातकसमूह नष्ट हो जाते हैं) ॥ ५९ ॥

(59) This secret, the essence of the collection of the Vedas, has been told to you, my Darling, after full decision. The wise, who will properly consider (act up to) it, will be released in a trice from all (heaps of) sins.

(६०) भ्रातर्यदीदं परिदृश्यते जगन्मायैव सर्वं परिहृत्यचेतसा ॥

मद्भावनाभावितशुद्धमानसः सुखी भवानन्दमयो निरामयः

॥ ६० ॥

(६०) हे बंधू ! जो ये जगत् दिखाई देता है वह सर्व माया है ऐसा समझकर मनसे सम्पूर्णको (सर्व पदार्थोंको) दूर रखो (उनके संबंधमें लडासीन रहो । आसक्ति मत रखो), और मेरेमें एकता प्राप्त होनेकी भावनासे शुद्धान्तःकरण होकर दुःखरहित, सुखयुक्त और आनन्दमय हो; यह मेरा तुमको आशीर्वाद है ॥ ६० ॥

(60) Brother! this whole universe is an illusion. Keep it off from thy mind. Being pure-minded by meditating on Me be free from misery, happy and full of joy.

(६१) यः सेवते मामगुणं गुणात्परं हृदा कदा वा यदि वा गुणात्मकम्

सोऽहं स्वपादाश्रितरेणुभिः स्पृशन् पुनरति लोकवितयं यथा

रविः ॥ ६१ ॥

(६१) जो मनुष्य कभी भी मेरे निर्गुण अथवा सगुण स्वरूपकी निर्मल (प्रेमसे, सच्चे अन्तःकरणसे) अन्तःकरणसे सेवा करता है, वो (भक्त) केवल मेही (मद्रूप है) हूँ. जैसा सूर्य अपने किरणोंसे

तीनों लोकको पवित्र करता है, वैसेही वो भक्त भी अपने चरणोंके घूलीके स्पर्शसे तीनों लोकको शुद्ध करता है ॥ ६१ ॥

(61) Whoever at any time heartily worships Me above the qualities or full of the higher qualities, he is Myself (attains Me); just as the sun sanctifies the three worlds, so he purifies them by the touch of the dust of his feet.

(६२) विप्रानमेतदखिलश्रुतिसारमेकं वेदान्तवेद्यचरणेन मयैव गीतम्॥
यः श्रद्धया परिपठेद्गुरुभक्तियुक्तो मद्रूपमेति यदि मद्बचनेषु

भक्तिः ॥ ६२ ॥

(६२) उपनिषद् वाक्योंसे जानने योग्य है चरित्र जिसका ऐसे मैंने कथन किये हुए इस अद्वितीय तत्त्वज्ञानको—जो तत्त्वज्ञान सम्पूर्ण वेदोंके सारभूत है—जो पुरुष (भक्त) गुरुमें भक्ति रखके विश्वासपूर्वक पठन करेगा, उसको यदि मेरे कथन किये हुए वचनोंमें भक्ति हे तो मेरे स्वरूपमें मिल जावेगा ॥ ६२ ॥

(62) He—who, with faith in My words and combined with devotion to his preceptor (Guru, spiritual teacher), studies this knowledge-giving essence of the Philosophy of the Upanishadas, which is unrivalled, and which is related by Me, knowable by the Vedanta philosophy,—becomes united with Me (one with Me).

APPENDIX I

From Ananda Ramayan.

"The solemn knowledge," says the revered Mother Sita (power of Paramatma), "declared in 15 verses by you are pondered over by me. I repeat it before you in order that the ignorant may get a benefit from it. Your career, which is the guide of the world, leads to a knowledge of the Self. Bhagwan Vishnu, Satchidanand, is the ocean, and the desire in Him to annihilate the burden (of ignorance and tyranny) is the series of waves, and the sprays that are thrown out by the waves are the finite souls (beings). The Buddhi (intellect) of human soul is Kausalya and the pure heart of the human beings is King Dasharath. The four different states of the Jivatma are (a) Shree Rama, (b) Lakshman, (c) Bharat, and (d) Shatrughna. The Turiya state is Shree Ram, Lakshman is the Jagrat state, Bharat the Swapna state and Shatrughna the Sushupti state. Ayodhya is the heart region and the wanderings of the mind is the going out of Shree Rama with Rishi Vishwamitra. The destruction of the evil tendencies of mind is the killing of Tatika. The cessation of the wavering of mind is the breaking of the Dhanushya. The union of Jivatma with Maya is the marriage of Shree Rama with Shree Sita. The control of previous Samskaras is the curbing of Shri Parashrama. Evil propensity is Kaikayi's gift and the wandering in the forest of existence, due to that gift, is the peregrination in Dandakaranya. The destruction of hypocrisy is the killing of the demon Viradha and the cottage for rest built in the Dandakaranya is this body made up of five elements. The killing of the three demons Khara, Dushana and Trishira is the destruction of Kama, Krodha and Lobha. The cessation of desire is the deformation of Shurpanakha. The killing of the deer Mareecha is the destruction of delusion. The placing of Rajoguna

into Jatharagni is the placing of Shree Sita in fire. The taking away of Shree Sita by Ravana is the renunciation of Tamoguna. The separation of Maya from Jiwa is the trouble. The killing of the demon Kabhandha is the destruction of दोष, the resort to (good) thought is the friendship of Sugreeva, The attainment of the highest devotion is the meeting with Shree Hanuman. The killing of bad thoughts is the killing of Wali. The obtaining of delightful enthusiasm is the friendship with Bibhishan. The building of the Setu is the means of crossing the Ocean of existence. The killing of Kumbhakarna is the destruction of arrogance, of Indrajit that of malice, and the killing of Ahankar represents Ravana's destruction. Leaving of Lanka is the renunciation of Lingadeha. The entering of heart region is return to Ayodhya and the bliss is reigning in it. The abandonment of Shree Sita is the renouncing of Maya. The acceptance of Shree Sita is acceptance of Satwic State. The taking of Ayodhya to the Heavens is the merging of the drop of water into ocean, (leaving the human body and entering the form of Shree Vishnu).

APPENDIX II

The Lord Shree Rama has advised Lakshman to be firm in worship (Devotion भक्ति) as long as (the devotee) he does not see the Paratmatma everywhere and all in Paramatma. In this connection the Bhagawad-gita verse is also worthy of being carefully noticed.

“ यो मां पश्यति सर्वत्र । सर्वं च मयि पश्यति
तस्याहं न प्रणश्यामि । स च मे न प्रणश्यति ॥

In the Shree Shiwa Purāṇa the following s'lokas deserve the attention of an aspirant (devotee), as in the verses it is mentioned how the devotee rises from the Saguṇa worship to the Nirguṇa state. Worship of the Deity as a personal God forms the basis of a rise to the Nirguṇa, the formless, incomprehensible, omnipresent and omnipotent Brahma :—

तावत् सगुणं धार्यं यावत् निर्गुणं न हि ।
निर्गुणं च यदा लब्धं तदाभावो निवर्तते ॥
निवृत्ते चाप्यहंकारे जीवभावो निवर्तते ।
सर्वं ब्रह्ममयं पश्यन् मुच्यते संपत्किञ्चिदपि ॥
योहं सोहं सविज्ञानं जायते योगिनस्तदा ।
विधिर्निषेधराहित्यं भवतीति सुनिश्चितम् ॥

The 58th s'loka of the Rāma Gita expresses the same sublime ideas as are mentioned in the above verses from the Shree Shiwa Purāṇa. The close resemblance between Shree Rāma Gita and Shree Shiwa Purāṇa is interesting.

APPENDIX III

Swami Yogananda in U. S. A.

Officially received by the President.

CALCUTTA, January 25.

The Associated Press has received the following cable from a correspondent in Washington, under date January 25, 1927.

"Swami Yogananda of India was received by the President of the United States of America at White House on Monday January 24, being officially presented by the Hon. Mr. J. Balfour, Second Secretary of the British Embassy. He is the first Swami of India to be officially received by the President. In his talk with Mr. Coolidge, the Swami said that spiritual understanding between nations was the only source of lasting peace. With this sentiment the President agreed.

Following the presentation to the President, the Swami was entertained at a luncheon at the British Embassy. During the past two weeks he has been lecturing before audiences numbering five thousand persons in the largest auditorium in Washington."

English Doctor becomes Hindu.

Bombay Conversion.

The ceremony of converting a young Englishman to Hinduism took place in the Arya Samaj Hall at Girgaum, Bombay, on Thursday afternoon which has certain interesting features.

The new convert to the Arya Samaj teaching is Dr. W. H. R. Murray, M.D., a director of the National Chemical Holdings, Ltd., of London. He was on a three months' sojourn in India on business and while in Bombay he casually attended a meeting which was being addressed by an Arya Samaj preacher, Dr. Bhagat Ramji Sahgal. Though quite ignorant of the language in which the speech was delivered Dr. Murray, to quote his own words, "felt the call of India" upon him, and he has now decided to stay in this country and to join the brotherhood.

APPENDIX IV

We have much pleasure in reproducing here Professor Horowitz's Lectures on "Vedanta."

Vedanta.

(Lecture by Professor Horowitz.)

Professor Ernest P. Horowitz, Government of Bombay Lecturer for 1928 on Indo-Iranian Antiquities, addressed a large gathering on the subject of "Vedanta" at the Bombay University. In the course of his discourse the lecturer pointed out that "self-realisation" and "transcendentalism" were cultivated in the Mahavan-seminaries of the Buddhists long before Yoga and Vedanta received a Brahminic label, and were recognised as orthodox systems of Hindu philosophy. But the genius of the disciples left their masters far behind. The Bhagavad Gita excels Buddhist Yoga as much as Shankara's matchless Vedanta Commentary surpasses the superidealism of the Buddhist Suttantists. Buddha's pithy "sayings" (sutta) had been enlarged into the Master's "dialogues" (Suttanta). The very word Suttanta was Brahminised into Vedanta (end of the Veda) and Shankara, an outspoken antagonist of Buddhism, was ridiculed by his contemporaries as a 'disguised Buddhist.' Goethe, the author of the "Iphigenia," a drama more Greek in spirit than the exquisite play by Euripides, has also been dubbed "Greek pagan in disguise."

The keynote of Vedantic teaching is *Sat*, abiding reality, the sap of the tree of life, the cream and essence of our being. The transient world as it appears to the five senses is *asat*, but changeless reality, the hidden divinity of created life, is *Sat*. The mind and the senses can only cognise *asat* or outward

phenomena which are bound by space and time, and obey the law of development. What a bud, the bee, the babe really are, the senses never know. Earth life with its keen joys and sorrows is *asat*. We are *asat*, imperfect. The Perfect is beyond time and change, but we evolve and move on, being caught in the wheels of *asat*.

Shankara said "maya" (inbred nescience and delusion) instead of *asat*. *Sat* alone exists, the world is *maya*, he declared time and again. The uncompromising *sat*-doctrine never appealed to the sluggish empiricism of the multitude, not even of the educated masses. Neo-Vedant, a movement inaugurated by Ramakrishna, and perfected by Vivekanand, satisfies our spiritual needs much better. The finite can only reach the Infinite by finite means, and can realise God best through his divine "energy" (*shakti*). Christian believers approach the Father through the Son, and Neo-Vedantists rise to consciousness of *Sat* through *Shakti*.

Universal Religion.

(Lecture by Professor Horowitz.)

Professor Ernest P. Horowitz, Government of Bombay Lecturer for 1928 on Indo-Iranian Antiquities, in his recent discourse on "Universal religion", said that universal religion is by no means a modern movement in India. Its latest development dates as far back as 1870. It was then that Shri Ramakrishna, a Bengali saint, better known as the Swan of Holiness, advocated a spiritual brotherhood embracing Christianity and Buddhism, Islam and Hinduism as well as the minor creeds and tenets of the civilised world. This world-wide faith was to be founded on the impregnable rock of Vedanta which recognises eternal unity in phenomenal multiplicity. Moreover, Vedanta affirms Divine Sonship which means that all human

beings are children of God. Blacks and whites, ill-bred or high-born, all are the same in essence, though widely differing in degree. Vedanta is opposed to interference in matters of doctrine. Any dogma is justified as long as it does not outrage the rights of man. Ramakrishna's most gifted disciple, Swami Vivekananda, was a prominent figure at the Parliament of Religions. That Congress was held at Chicago in 1893 and resulted indirectly from the Indian Swan's holy endeavour. Vivekananda disbelieved in organising Vedanta, lest Vedic wisdom might share the inevitable fate of all religious organisations, that is, grow rigid and narrow, lacking in big-heartedness and all-round vision. He knew that Platonism, the Hellenic twin of Vedanta had vivified and spiritualised the Christian faith. Vivekananda realised that Vedanta might do even more for crippled humanity which groans under the cruel tyranny of commercialism and materialism.

It is singular to reflect that New York, apparently the very antipode of Bengal, from the viewpoint of soul, should eagerly take up and financially support Ramakrishna's world-stranded aims. Hindustan and America, so far apart, and yet so near akin! The one, creative, the father, in touch with the rhythmic Infinite; the other, receptive, the mother, applying the healing touch to the distorted finite universal religion, will find many culture-sympathisers in the United States provided it can be converted into a practical platform for unifying the diverse religious interests of that polyglot land. That indeed would be a step towards universalism and cosmopolitanism.

APPENDIX V

We reproduce here an excellent article for the perusal of our readers bearing on the subject of Vedānta :—

Pantheism and the Vedānta.

By far the most serious objection taken to the *Vedānta* ideal of *Tat tvam-asi* is that it is a species of Antitheistic Pantheism which is generally designated Acosmism. It is said that it destroys all sense of individualism and strikes at the root of all the fundamental moral convictions and spiritual aspirations of humanity.

In the first place, it is necessary to ask what is Pantheism? Are Christian writers themselves agreed as to what is really meant by the term?

While Christian philosophers generally charge Absolute Idealists as Pantheists, serving their own Pantheism, from the attack, European idealists, in their turn, stigmatise Oriental Pantheism as antitheistic and, therefore, different from their own, alleging that Pantheism makes no distinction between good and evil, virtue and vice, and considers them all as immanent in God. Though each one justifies his own Pantheism and picks holes in condemning Oriental Pantheism in no measured terms.

One instance will suffice to show what I mean. Professors Flint and Upton charge Hegelianism as unmitigated Pantheism, the latter naming the two eminent brothers, Caird, in this connection. Principal J. Caird, in his turn, severely criticises the Pantheism of the Hindus as inevitably immoral in its tendency, and thus accounts for the "unbridled license of a sensuous idolatry" resulting in a social system, in which "the grossest

impurities are not only permitted, but perpetuated under the sanction of religion," a whole nation thus charged, on what authority, it is left to the reader to imagine (Phil. Rel. 321,323). But Hegel does not charge us as Pantheists at all. He calls such systems as those of the Indian *Vedanta* and Spinoza "the philosophical systems of substantiality." (1 Hegel's Phil. 97 ; 3, ib. 319—20.)

Prof. Flint, too, exempts us from the charge of antitheistic Pantheism, for, according to him, "no system which does not include determinism and exclude freedom is truly Pantheistic" (Antitheistic Theories, P. 337); and he expressly excludes the Pantheism of India, for, says he, it "has always been, to some extent, combined or associated with Theism" (ib 341, 343); although under a complete misconception of the Vedantic ideas of Illusion and Nescience, he considers the central idea of the Vedanta to be a "false conclusion from a false principle" (ib 345, 350).

From the historical development of the idea of Pan, which meant in Greece the Shepherd God, Pantheism appears to express a kinship between all things—one universal life being manifested in all—one universal brotherhood—a brotherhood with nature in its fulness. Animism, Plato's World-soul, *anima mundi*, the Vedanta Hiranyagarbha—all these are more or less suggestive of the same idea that there is one eternal being in whom all "live, move and have their being." It represents the Atman of all that is.

In Webster's Dictionary, we find Pantheism defined as a "doctrine which refers all phenomena to single, ultimate constituent or agent—the opposite of dualism. It is that doctrine which identifies God with the entire universe, which beholds him in movement of the tiniest insect or in the lustre of the brilliant gem ; in the mind of a Socrates or in the brain of a Newton" (Hist. Panth. 252)—as One Universal Existence, acting from *within*, as a Pervading Omnipresent Power and not from without, as an anthropomorphic person (2 ib 329).

This is a belief which has been entertained by thoughtful people from the most ancient times. In India it is engrained in the mind of every Hindu and every Sufi, high or low. In Greece, Pythagoras and the Eclectics held the same view; also the Platonists and the Neo-Platonists. Servitus, Giordano Bruno and Vanini were burnt alive as heretics for this belief. And although modern Idealists have differed in matters of outward form they are all agreed as to the main idea. Even Agnostics like Herbert Spencer may be named in this connection. So that one may fairly say that Pantheism argues a higher order of intelligence, which cannot be lightly shoved aside to make room for the popular idea of an anthropomorphic or an extra-mundane God, creating the universe from nothing and governing as a Big King sitting on his throne high in a region inaccessible to man. And what has been thus believed from the most ancient times has only now begun to be confirmed by European Science as scientifically true also.

"From the time of the Vedic writers (says the learned anonymous author of the *History of Pantheism*) up to that of our most modern philosophers, there had been a growing belief in God as the One Universal Existence, whose outward manifestation displays itself through all phenomena and . . . what philosophy had, for thousands of years, persistently asserted, Science [is] at last beginning to verify. . . . Pantheism seems the necessary outcome of these discoveries [of modern science] (Vol. 2, p. 325).

There is no religion "from Indian Brahmanism to English Protestantism," nor philosophy "from Thales to Hegel," which might not be called Pantheistic (Hunt). And it is difficult to understand why Christian writers should be so much in dread of Pantheism. Does not the teaching of Jesus himself "In thee and thou in Me, that both may be made one" amount to Pantheism? Again, is not Pantheism implied in the somewhat elevated passages even in the Old Testament? Take, for instance, Psalms CXXXIX, 7-10. "Whither shall I go from Thy

(१७) जब तक अज्ञान करके शरीर और इन्द्रियके विषे 'मैं हूँ' 'मेरा है' इत्यादि बुद्धि करनेवाला होता है तब तक ही (विधि वाक्योंने कही है कर्तव्यता जिनकी ऐसे) कर्मोंका आज्ञापालक (कर्म करनेवाला) होता है 'ये नहीं, ये नहीं' इस प्रकारके वाक्योंके द्वारा संपूर्ण (तिस शरिरादिको) सर्वथा त्यागकर परमात्माके स्वरूपको जानकर, अनन्तर कर्मोंका त्याग देना ॥ १७ ॥

(17) As long as a person has, through ignorance (nescience), belief that ' he is body, ' he should perform action as prescribed by Vedas. Rejecting all that by the words " It is not true, " and knowing the Paramatma, one should renounce action.

(१८) यदा परात्मात्मविभेदभेदकं विज्ञानमात्मन्यवभाति भास्वरम् ॥
तदैव माया प्रविलीयतेऽञ्जसा सकारकाकारणमात्मसंस्तुतेः १८

(१८) जीवेश्वराचाच अभेद जें करी । विज्ञान तें भास्वर होय अन्तरीं ॥ तेव्हांचि माया हि विनष्ट होतसे । जी हेतु जीवास भवाभवीं असे ॥ १८ ॥

(१८) जब परमात्मा और जीवात्माके भेदको दूर करनेवाला प्रकाशस्वरूप ब्रम्हाकार अन्तःकरणकी वृत्ति आत्माके विषे स्फुरित होती है तिस समयही सांगोपांग आत्माको संसारकी प्राप्ति होनेका कारण अविद्या तत्काल लीन हो जाती है ॥ १८ ॥

(18) When the luminous Divine Knowledge which destroys the difference between the Supreme and the individual self, enlightens the mind (shines within the Self), then alone the illusion(Maya), with its component

different from the Christian' deification which, according to Principal Caird, is "not an apotheosis of the world as it is to the outer eye, but of the world as its hidden significance is revealed, of the world as it is seen *sub specie eternitatis*" (Phil. 322. Comp. Bhagavad Gita, Chap. x and Chap. XVIII. 20).

"It were idly mischievous cruelty (says Dr. Ballantyne) to burl [the charge of anti-theistic Pantheism] against the Vedantins *** I here state my conviction that those who consider the Vedantins as Pantheists on this ground would, in like manner, condemn St. Paul, if he were to re-appear, declaring expressly what was implied in his asserting of God that in Him we live and move and have our being." Those who maintain the doctrine of Unity are undoubtedly, in a sense, Pantheists, *nolens volens*. If, according to them, God "fills all in existence with Himself alone, so that all is He, since He is all, if God is All, then All must be He, and from this fact there is no escape, and no other conclusion can be arrived at which does not do violence to all rational thought. [But people engrossed in bigotry] say that God is All and immediately begin to fill up the universe with that which God is not." (Trine.)

APPENDIX VI

Dr. Khadilkar, M.B.B.S., of Nasik, writes to me as follows, while sending me a copy of the Extracts from Vedas written on the walls of the Jain-Vihar at Devlali :—

"I am sending you a true copy of what I found in the जैनविहार residence at Devlali. It is obvious from it that the Jains claim their origin or existence in the Vedas and in other religious books of the सनातनि. I asked them and they replied that they were true Hindus, had regard for all the Vedas which according to them preach Jainism."

जैनस्यानक देवळाली

नाशिक,

'जैनधर्मकी प्राचीनता, वेदोंमें जैनधर्म'

(१) मत्स्यपुराण—अध्याय २४ में बृहस्पतिजीने जैन धर्मका उपदेश किया है.

(२) शिवपुराण—में लिखा है कि जितना कल तीर्थ के करने को है उतनाही आदिनाथके सुमरने होता है, और आदिनाथ जैनधर्मके पहिले तीर्थकर हुये.

(३) श्रीभागवत्—आदिनाथ ऋषभदेव भगवान्का जिक्र स्कंद ५में आता है और वेदान्त सूत्रके अध्याय २ पाठ २के सूत्र ३३में भी जैनधर्मका वर्णन है.

(४) यजुर्वेद—अध्याय ८ ध्रुति २५ में नेमीनाथजीका वर्णन है जो जैन धर्मके तीर्थकर थे.

(५) सामवेद—ऋषभदेव और अरिष्टनेमी २२वें तीर्थकर का वर्णन है.

(६) ऋग्वेद—मंडल १० अध्याय ६ व ८ में भी ऋषभदेवजी का वर्णन है.

(७) अष्टाध्यायी—शाकटायनजीको पाणिनीने अपनेसे पुराणा माना है. और शाकटायनजी जैनी थे. शाकटायनजीका नाम ऋग्वेद और यजुर्वेदमें भी आता है.

जैन प्रेस,
जोहरी बजार,
आम्रा. }

निवेदक
मंत्री जैन समा,
आम्रा.

APPENDIX VII

We have already said much about the tendency of Indians to imitate the Western fashions at the cost of self-respect. We present one more excellent extract to our readers from the Convocation address which Nawab Masood Jung Bahadur, Director of Public Instruction in Hyderabad state, delivered at Professor Kurve's Indian Women's University, Poona, on the 17th June, 1928:—

Example of Japan.

“To me no sight in my country is more painful than that of some of the unfortunate women who, like some of the foolish men, think it a mark of education to ape the manners and customs of the people of Europe, without remembering the important fact that thereby they are insulting the great culture that they have inherited from their ancestors. You have only to look at Japan to see how it is possible to acquire all that is best in foreign knowledge and culture without allowing it in any way to mar the beauties of our own culture. In Japan, while the men are necessarily roughened by the struggle in every day life outside, the women continue to be the honoured custodians of all that is sacred and beautiful in the culture that has evolved with the nation. The influence of the West in the domestic side of Japan is almost negligible. How I wish that our people too could Indianise the culture of the rest of the world with the same ease and without the same loss of national self-respect as has been done and is being done to-day by Japan.

Plea for Unity.

“I dream of a day when each great language of India will be represented by such a University as yours. In a country full of such heterogeneous population as ours the only bond of

union that can be effective is that of patriotism. Love is a great leveller of all differences, and it is in the love of our motherland and of humanity that the real solution of most of the difficulties with which our country is to-day faced lies. When nations, so different from each other as the French, the English and the Germans, have, in spite of their traditional rivalries and enmities, made war almost a thing of the past by the creation of a league, surely it ought not to be a difficult task for the inhabitants of one country, living, as they do, in the same climate and in the midst of practically the same social and economic conditions, to make at least communal dissensions utterly impossible. Is it too much to hope that in the very near future they will again prove the intrinsic greatness of their ancient civilisation by giving to the world at large a new theory of politics to show to those outside India how groups of human beings, with different languages, religions and customs, can yet sink all differences in their devotion to their motherland, and form themselves into a people who, while respecting all the other peoples of the world, continue to gain for themselves and their country that strength and honour which, coming, as they do, not from a mere temporary position of dreadnoughts and machine guns, but from the most unshakable adherence to ethical beliefs, are destined to be eternal?"

ERRATA

| Page | Line | for | Read |
|------|------|----------------|------------------|
| 20 | 12 | समुद्रो तारंगः | समुद्रो न तारंगः |
| 23 | 20 | presence | pre-eminence |
| 29 | 22 | to | for |
| 79 | 15 | dential | identical |
| 90 | 16 | ist hat | is that |
| 94 | 33 | other | mother |
| 149 | 1 | Molal | Morals |

